The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 7.—WHOLE NUMBER 995.

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Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's " . . . . 8 "
4 P. M. on Fridays.
" Church of the Annunciation, . 8 " " 4 "
" " " Holy Communion, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
Also a lecture on Wednesdays, during Lent, at 6 "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" Emmanuel Church, A. M. and 5 P. M.
" Church of the Holy Apostles, . 9 "
" Grace Church Brooklyn Heights, 9 " " 5 "

Calendar for April.

14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. St. Mark the Evangelist.
28. Fourth Sunday after Easter.

MAY.

1. St. Philip and St. James the Apostles.
5. Fifth Sunday after Easter or Rogation Sunday.
6. Rogation Day.
7. " "
8. " "
9. Holy Thursday, or The Ascension of our Lord Jesus Christ. [Proper Psalms instead of the Psalms for the Day.]
12. Sunday after Ascension Day.
19. Whitsunday. [Proper Psalms instead of the Psalms for the Day.]
20. Monday in Whitsun Week.
21. Tuesday " "
22. Ember Day.
24. " "
25. " "
26. Trinity Sunday.

Poetry.

For the Churchman.

Lines

WRITTEN ON THE COMPLETION OF A SIMPLE CHURCH EDIFICE.

We raise a house to God—your offerings bring,
A building consecrate to praise and prayer;
The heart's pure homage offer to your King,
The world in this meek temple has no share.

A simple structure raise, where all may meet,
And rich and poor alike their voices raise;
And children brought unto the Saviour's feet
May turn their infant voices to his praise.

We ask no glittering gaud, or sculptor's art,
To beautify this holy house of prayer;
The willing offering of the pious heart,
A work in which the lowliest one may share.

And it is done;—where many a stately dome,
Rears its proud front and pierces to the skies,
Our little Church—the Christian's happy home,
In sweet simplicity before us lies.

Here may the sin sick soul, the pure, the meek,
The bruised and broken heart a refuge find;
The lowly kneel, and plead in accents sweet,
For each and all their brethren of mankind.

Draw near, poor mourner o'er earth's buried joys,
Pour out thy griefs into a willing ear;
Here taste true happiness without alloy,
Repress thy sighs, and dry the bursting tear.

Come, buoyant youth, with grave and thoughtful brow
Bring the fresh offerings of thy op'ning day;
Lowly before this holy altar bow,
And on its shrine thy pure affections lay.

Full soon thy feet will tread life's chequer'd way,
And thy bright eye be dim'd with many a tear;
Choose *now* thy Saviour for thy prop and stay,
And then, though oft dismay'd, thou needst not fear.

And life's fresh bud of being hither bend,
This is in truth the *Children's* happy home;
The gentle Saviour is the children's friend,
His gentle follower fondly bids thee come.

His kindly breast warms with a holy love,
Toward each dear Lamb of the Redeemer's fold;
His faithful teachings are of joys above,
Treasures that never fade, and ne'er grow old.

Mark ye the kindling eye, the sunbright smile,
That speaks the welcome of each happy heart;
How blest to win a love so free from guile,
O heaven-born love, of which earth claims no part.

Then onward, faithful servant of the Lord,
Follow the steps thy blessed Master trod;
Teach erring man to trust the sacred word,
And turn from earth's allurements back to God.

And may thy crown of glory shine full bright,
With many a gem pluck'd by thy faithful hand
From the abyss of sin;——and in the light
Of God's approving presence may'st thou stand.

Easter Day, 1850. M.

Selected Matter.

Extract from a Sermon

By the Rev. Horatio Potter, D. D., Rector of St. Peter's Church, Albany, on The Duties of Justice: as they affect the Individual and the State.

I confine myself, then, for the present to the contemplation of *justice;* and without pretending to go through so vast a subject in the brief space allotted to this discourse, let me invite your attention to a few thoughts touching the exercise and maintenance of justice, as those duties affect individual character, and social well-being. Were there but one human being on the earth, there would be nothing, but the duty which he owed to himself, of observing the proportions of temperance, and the duty which he owed to his Creator, to restrain him in the enjoyment of the good things of the world, or to deter him from any action or enterprise in which he might be pleased to embark his energies; but the moment there is a second human being on the earth, the privileges and duties of the first are changed—The fruit which the one has gathered for his own use, the other may not take from him; the ground which the one has occupied and improved, may not be invaded by the other. Instead of being at liberty to range over the whole earth as at first, and to appropriate to his own use, whatever was capable of relieving his necessities, or of contributing to his enjoyment, he is now restricted to such a use of the good things of the world, as will not interfere with that interest in temporal things, which has been fairly acquired by the other. His liberty of action is restrained by the fact that the earth, instead of being wholly given up to the enjoyment of himself alone, is to be enjoyed also by others—and that not in *common*, but, in the order of Providence, by each one being allowed to *acquire a property* in those things upon which he bestows his labor, being left and secured in the uninterrupted enjoyment of that property, and being permitted to transmit it to his children and friends. Once he might have acted as he pleased; but now his actions may affect the interests of another being; and he must do as he would be done by; he must love his neighbor as himself; he must restrain all those desires, the indulgence of which would be injurious to his brother; he must be faithful to his engagements though it were to his own hindrance. The earth comes to be thronged with a busy and eager population; its good things are appropriated; flocks and herds, fields and forests, all that man can fabricate, all that he can reap from the ground, or gain from the sea, or dig from the bowels of the earth, is divided among men and held in various proportions as private property. They buy and sell; they institute government and laws for the regulation of their intercourse, for the protection of their respective rights; and so crowded together are they in town and country; so intimate and delicate and multifarious are their relations with each other; so liable are they to have conflicting interests or desires; so many questions constantly arise respecting the terms on which they are having to do with each other; so hard is it, in such a throng, for any one to take a step, or do an act which will not seriously affect the feelings, the interests, the welfare of others; that *care* to "work no ill to our neighbor," to give to every one that which belongs to him, to leave every other human being in the unmolested enjoyment of all the means of happiness conferred upon him by his Creator; in a word, scrupulous care to "do justly," becomes the first great social duty and concern of every day, I may say, of every hour of our lives. At every turn, if we are heedless, or passionate, or extremely selfish, we are in danger of trenching upon the rights and interests of our neighbors.—The "*wicked love of having*," which is always striving to rise up in the heart of man, how it threatens all around him with injustice! Let these inordinate desires be allowed to have free course on all sides, and society must be torn in pieces; and all individual virtue must perish in the general rage and conflict of the passions. It is only when governments rigorously enforce respect for justice, and the individuals impose upon themselves a severe self-restraint, and a sacred regard for every the least right or interest of others, it is only then that men can be so secure in the enjoyment of their rights as to be encouraged to exertion; it is only then that the surface of society can be in such a state of tranquility, as to allow of the development and growth of any human virtue.

Now when we consider how very large a part, of all our agency in this world, has some bearing upon the rights of others, how much we are occupied with pecuniary interests, in all our dealings with men, how incessantly conscience and virtuous self-restraint, and self-denial, are to be exercised in rigidly observing the measures of justice, we see at once, that if men are studiously just, the continual care and stedfast effort to be so, must be a great and hourly exercise of high principle; and in the progress of the life, must have a vast effect in developing and strengthening virtuous character; while, on the contrary, an habitual disregard of the obligations of justice, must involve hourly violations of conscience, and must lead to an utter moral debasement of the whole man. It was a saying of the Ancients, that whoever possessed *one virtue* completely, must possess all the others; because they mutually nourish and protect one another; and a little consideration will teach us that there is scarcely any virtue of the human character, whether patience, or temperance, or forbearance, or self-denial, or humility, or meekness, which is not kept in continual exercise, by daily efforts to be scrupulously and exactly just in *all things*—just in our judgments and speeches concerning others, as well as in all actions which can affect their pecuniary interests; and on the contrary, there is scarcely one virtue, which is not continually outraged and trampled on, by those who are in the habit of allowing their passions, or their selfish desires to hurry them, ever and anon, into acts of injustice.

When we reflect, therefore, what a *great and never ceasing discipline of virtue* the strict observance of justice is; how by it the character is made capable of all virtue, and how, without it, the character becomes incapable of any virtue; and when we reflect how utterly society is unhinged by injustice; how its prosperity and its energies are blighted together; how it becomes so convulsed as to be incapable of bringing forth any good, or of affording any enjoyment, we seem to see more clearly why it was that former nations rose to greatness by the scrupulous observance of justice, and why they perished through the general overflow of injustice. When *Rome* began to decay, it was said of her that "all things *were become venal*," and that her hands were full of blood and robbery. And to *Jerusalem*, when she was in humiliation and distress, the Prophet proclaims the reason why her glory was departed: "judgment is turned away backward, and justice standeth afar off; for *truth* is fallen in the street, and *equity* cannot enter; Yea, *truth faileth:* and *he that departeth from evil maketh himself a prey;* and the Lord saw it, and it displeased him, that there was no judgment."

But human nature is infirm and corrupt; individual judgment is liable to err, especially under the influence of passion and self-interest; misunderstandings arise; outbreaks of individual wrong need to be repressed; and so the principles and methods of justice are embodied in Constitutions and Laws—and the *State*, supposed to be free from passion and partiality, the perfection of intelligence and justice, desiring nothing but the common and equal good of all her citizens, becomes, through her legal code, through the spirit of her Legislatures, and her courts of justice, a lofty example and teacher of rectitude to all her people. What an impression is made upon the *heart of a nation*, upon the virtuous sentiments of every citizen, upon individual conscience, by the great spectacle constantly before their eyes, of public justice impartially weighed and distributed, inflexibly maintained against all encroachments, no human tongue can tell. And how much is done to debauch the heart of a people by continual examples of public fraud and hypocrisy, it were equally impossible to describe. If with all the predisposition of individuals to wrong, from passion and self-interest, even the State herself become a teacher and encourager of injustice, where shall truth and virtue find support and protection! The universal sense entertained by mankind of the importance of these considerations, is seen in the awful reverence which they have thrown around all their courts of justice. What more detestable in the estimation of the world, than a *corrupt Judge!* The Juror and the Witness, too, how careful we are to see that they are biased by no prejudice, by no private interest! The fountains of justice must be preserved pure.

Now in different *states of society*, the great *tendencies to injustice* come from *opposite quarters*. In a despotic government the course of encroachment and oppression is downward from the powerful few upon the helpless many; and then legislatures, equal laws, upright judges, impartial juries of peers interpose, to stay the hand of power, and to give to the peasant the same protection as to the noble. In a popular government, where all officers are elective, and where all classes elect and have a share in the sovereignty, the danger is from the opposite quarter; it comes in the shape of popular prejudice and combination amongst the many against the few; passions excited amongst the poor against the rich; and as the *many* possess all the power, a power upon which there is absolutely *no* check, (for they can alter at their pleasure the whole frame work of the laws and constitution;) as their *sympathies* under the influence of the *appeals* to which they are subjected, are not apt to *be with the opulent;* we may easily see how popular passion and injustice may invade our legislatures, change our laws, so as to make them unequal and oppressive, and so cast their influence over the Judicial and Executive departments, so intimidate some and inflame the passions of others, so breathe upon Legislators and Judges, and jurors and witnesses, and states attorneys, as to corrupt, in the particulars now in question, the whole administration of justice. The evil may grow to such a magnitude that no power in the State shall be able to arrest it—and political agencies may go on inflaming and ministering to these base passions until that may be said of us, which was spoken of Jerusalem before her fall: "*truth faileth; and he that departeth from evil maketh himself a prey!*"

And, my brethren, can any condition of things in a State be more calamitous, more replete with wickedness, than *that* condition which subjects every public man to violent temptations to do wrong, which deters him from manly efforts to vindicate justice, or which tends to the exclusion of upright persons from public employments.*—Such is the common interest in the maintenance of public justice, that in a healthy condition of the body politic we look to see the whole community arouse itself to oppose and repress every particular outbreak of wrong as it occurs—for every *hurt* done to an individual is an injury done to the laws and to the whole *State;* and that comes to be a monstrous condition of things when the community itself—when the State itself—instead of resisting injustice, favors it with encouragement and co-operation. Such an assembly as this needs not be reminded, that when a popular State is threatened with evils such as I have hinten at, it must seek a remedy—it must look for safety—to the *virtue* of its citizens; there is no other resource; every individual citizen must be made to feel that upon *him* depends, in no unimportant measure, the purity of public morals, and the conservation of public justice. He cannot retain the consciousness of having "*done justly*" in all his relations, unless he has frowned openly and severely, upon every act of official or popular injustice, and unless he has been careful to give his voice for *none* but *those* candidates for office whom he had good reason to believe to be disinterested and inflexibly just.

Liberty has been defined to consist in *security against wrong*†, a condition of things in which *every* individual, however humble, or however exalted, is equally or impartially protected in the enjoyment of his rights. We are in the habit of speaking of ourselves, as being distinguished by that glorious *liberty*, above all other nations on the earth. We look with pride and complacency upon our own land, as pre-eminently a land of justice and equal rights. So susceptible are we to resentment against wrong, even in those who are afar off, that we send forth our denunciations against what we regard as the tyranny of foreign princes; and we are almost ready, as many think, to disregard the restrictions of our own noble constitution, in our excessive zeal to emancipate the poor slave from the injustice by which he is oppressed. In beautiful conformity to all these sentiments and principles, we have enthroned upon the summit of the Capitol of our own State, the figure of Justice, holding forth in her hand the even scales, and turning her serene but inflexible countenance toward the east. Were that noble figure endowed with life and intelligence, looking toward the east as she does, what would she behold? What *scenes* would gladden her eyes? It is too much to say, my brethren, that she would look forth upon as open and flagrant a denial of justice, a denial tolerated if not encouraged by the State over which she is supposed to preside, as was ever known within the limits of a civilized christian community! New legal questions are pretended to be raised—are allowed by the State to be raised—at which every intelligent and impartial person would smile, were it not for his indignation; innocent private persons are defrauded and ruined; the public morals are debauched; political considerations threaten to pervert all the courses of justice; and while all these things are passing; the classes who awaken all the sympathy and concern of the State, are just the very classes who have placed themselves in the predicament of criminals and felons. What can we do, but mourn over the prostrate honor of the State; and make a solemn appeal to every public and private person to remember, that the God we profess to adore is a God of justice—that the glory of our beloved country is its *liberty*, the security it affords against wrong; and that if we would save our country, or vindicate our own integrity, or save our souls, we must make it our great concern, in public matters as well as in private, to "do justly, to love mercy, and to walk humbly before" Him, who is a Lover of Truth and Righteousness.

* One would suppose that in a christian country the words of Cicero concerning private friendships, might, without any great extravagance, be considered applicable to political associations: "Hæc igitur lex in amicitia Sanciatur, ut neque rogemus res turpes, nec faciamus rogati. Turpis enim excusatio est, et minime accipienda, cum in cœteris peccatis, tum si quis contra rempublicam se amici causa fecisse fateatur."—*Cicero de Amicitia. Sec. 12. See also Sec. 17.*

† "The description of Liberty, which seems to me the most comprehensive," says Sir James McIntosh, in his elegant "Discourse on the Law of Nature and Nations," "is that of *security against wrong.* Liberty is therefore the object of all government. Men are more free under every government, even the most imperfect, than they would be if it were possible for them to exist without any government at all: they are more secure from wrong, *more undisturbed in the exercise of their natural powers, and therefore more free, even in the most obvious and grossest sense of the word,* than if they were altogether unprotected against injury from each other. But as general security is enjoyed in very different degrees under different governments, those which guard it most perfectly are by way of eminence called *free.* Such governments attain most completely the end which is common to all government. A free constitution of government and a good constitution of government, are therefore different expressions for the same idea."

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XX.—LIBERTY AND RIGHTS.

(Continued.)

When we adduce such facts, and pile them one upon another till they reach the clouds, the Puritan apologist replies, that it was the fault of the times and not of the men, and cries out,

"O blame not as poor Harpool's crime
"An evil of his evil time."

For by this claim on charity, you concede the point, and expose yourselves to the miserable fable, that the Puritans established in New England "mens' right to worship God according to the dictates of their conscience." You never raised this cry, until over and over we had exposed the fallacy of your pretension.

But no; we will not let you off with even this; we have pursued you to the gates, we now shall enter. We solemnly charge then, that it was the fault of the men, and not of the age in which they lived, and that, in the matter of civil and religious liberty, the Puritans here and the Presbyterians in Europe were *behind their times.* As lately as 1700, they enacted a law against the Roman Catholics, of arrest without warrant, of perpetual imprisonment, and of death. And as lately as 1774, yes, 1774! they upbraided the Parliament of the mother country for the "Quebec Act," because it extended toleration to the Roman Catholics of a province, who constituted nearly its whole population. Nay, have we not seen within the last fifteen years, not only the burning of convents and churches, but inflammatory appeals through the press, and even elaborate tracts and books, to prove foreign conspiracies against the liberties of the United States, with the avowed purpose in some instances, of moving the government against the toleration of the Jesuits? So has Puritanism been ever behind the age in religious toleration. While New England soil was reddened with the blood, or blackened with the ashes of Quakers, witches and Baptists, and red-hot irons might be thrust through women's tongues, and the cleft stick was employed to keep them still; in Virginia and the Carolinas and the whole Episcopal south, there was felt neither fire, nor faggot, nor halter, nor axe, nor red-hot iron, nor even a cleft stick upon the tongues. And here I will turn aside one moment to remind the reader, that, while Presbyterians and Baptists and Quakers were in England free to "worship God according to the dictates of their consciences," the Episcopal clergy in *Scotland* were prohibited from officiating for more than four persons besides their own family, under penalty of *six months imprisonment* for the first offence, and *banishment* for the second. A peer or freeholder, who attended such a service twice in one year, forfeited all his political rights! The Rev. Mr. Erskine, of the Episcopal Church, says, under date of 1750, "With such excessive severity were the penal laws exacted at this time, that Andrew Moir having neglected to keep his appointment at my house this morning, and following me to Lord Rollo's, we could not take his child into any house, but I was obliged to go under cover of the trees into one of the parks, and there baptize his child." England—Scotland—Siamese-twins; England allowing "freedom to worship God," Scotland (like Massachusetts and Plymouth Rock beyond the seas) denying it to the *last!*

But, not only were the Puritans behind the Episcopalians, but they were behind the Romanists of their age and country, in the "freedom to worship God according to the dictates of conscience." Lord Baltimore and the Roman Catholics of Maryland, in 1642, opened their doors and arms to the oppressed of all lands, and even invited the Colonists of New England to settle freely among them, and become partakers of their liberty, offering them the undisturbed enjoyment of their religion, at the very moment that the laws of banishment and death existed in New England against themselves! The invitation was accepted; and what did the Northern advocates of the great principle of "freedom to worship God," as the poets and the pianos have it, do, when they were fairly warmed at these southern fires, to repay this hospitality? They turned upon the hand that warmed them, and rattled and sprang and stung! Maryland knew no law for imprisoning and flogging Quakers until then; but with the Puritans came the law, and with the law came the fact, and the fair soil of Maryland was dishonored by religious flogging. Episcopalians too, and even the Roman Catholics who had invited the Puritans among them, were now excluded from the protection of the laws! These are the facts, and when the world shall be a little older, we doubt whether the man shall be found whom even a New England Dinner shall be able to inspire with the temerity to say, that the "Pilgrims" landed on Plymouth rock with the view of erecting an asylum where "men might worship God according to the dictates of their conscience."

Yet Edward Everett once said in an oration (for an oration may sometimes have the merits of a poem, as an orator may have a poet's privilege, of drawing on our imagination,)—"Notwithstanding, we are indebted to them [the Puritans] for two great principles; one of which is the separation of Church and State." Now, it is known to thousands of living men, that in Massachusetts, and at Plymouth Rock itself, Church and State were not entirely separated until 1834, long after every trace of such a connection had been obliterated and forgotten in every other portion of the land. Even Judge Story, a man himself in advance of both his age and his neighbors, as we have already seen, declares that "*the fundamental error* of our ancestors, an error which began with their settlement of this colony, was a doctrine which has since been happily exploded, I mean *the necessity* of a union of Church and State; *to this they clung as to the ark of their safety.*" My own proud State, Episcopal Virginia, to adduce a few facts more, began her career with the right (as to religious liberty) of universal suffrage, while Church and State were yet closely united in New England. In former times (1646) in Massachusetts, "no one could be tried, be it for life or limb, for name or estate, but by those of their own church, and no man in their Plantation could vote as a freeman, unless a member of the Congregational Church." Episcopalians and the Westminster Presbyterians and Baptists petitioned again and again for an equality of rights, or if denied them, that they "might be freed from the heavy taxes imposed upon them, and of the impressment made of them, their children, and their servants, into the wars." In England, if a Puritan absented himself from the parish church, he was fined *one* shilling; while at the same moment, in New England, if an Episcopalian were absent from Puritan worship, he was fined *five* shillings, and *forty* shillings a month for non-conformity to the Congregational Establishment; and, if he were incorrigible, the law said *death!* And while in Massachusetts the fine was five shillings, in Plymouth (glorious old rock!) the penalty was *ten!* Right truthfully, hath it been said for Puritanism, "My little finger shall be thicker than the lions of Prelacy; Prelacy hath chastised you with whips, but I will chastise you with scorpions." And right quaintly did the man express it, "I left England to get away from my lord bishops, but I was glad to get back again, to get away from my lord brethren." Why a man who kept Christmas or any holy-day of the Episcopal Church, or who denied the right of the Commonwealth to compel attendance on Puritan worship, was fastened by his heels in the stocks; and toleration was preached against from the pulpit as "a sin in rulers that would bring down the judgment of God on the land." Judge Story says, "In this exclusive policy, our ancestors *obstinately persevered, against every remonstrance, at home and abroad.*" Not only were numerous letters written them from their friends in England, in the first instance, "to guard against too great a deviation from the Episcopal Establishment," but, Sir Harry Vane, then in England, addressed in 1645 a letter to Governor Winthrop, warning him against these intolerant measures, "lest the Congregational way teach its opponents here [in England] to extirpate and root it out from its own principles and practice." Sir Richard Salstonall wrote them an earnest admonition that "these rigid ways have laid you very low in the hearts of the saints in England;" to which they of New England made answer, "God forbid our love for the truth should be grown so cold, that we should tolerate such errors." Judge Story says, that in 1676, five-sixths of the people were disfranchised by the influence in New England of the ecclesiastical power," and as late as 1731, the poor Episcopalians were still petitioning for *the right of suffrage.* Even Bancroft, in a moment of candor, is compelled to say, that "Laud was justified by the men whom he had wronged." The Puritans never complained of the Church of England that it persecuted, but only insisted that it should persecute in the right direction.

Perhaps the reader will discover, as I did, in these facts, a reason why Churchmen were, some of them, slower than some of their neighbors in siding with the Revolution. If the War of Independence had been against the Dutch, would any man have thought marvel, that the Dutch Reformed ministers in New York should have been the last to yield to the dire alternative of garments rolled in blood? And is it to the discredit of Episcopalians, that they were the last, albeit, they were often the first, to take up arms against their brothers? I trow not. And would such a fact be an ill augury for the peace of the Republic and the joy of the world, if all should be henceforth of one Lord, one faith, one baptism,

"Brethren in one glorious host,
Men whose brows were bathed and crossed!"

But Episcopalians, it must be admitted, had good reason to fear, that a successful revolution might reduce them to a slavery worse than the first. Puritanism was then the established religion in New England. The first Episcopal parish in New England dated from 1629, (a fact showing that the "Pilgrims" were not all "Puritans," as the speech on the ship Talbott and the letter from on board the Arabella have already indicated); but it was not until 1743, one hundred and fourteen years after, that St. Peter's in Salem was allowed to have an organ, and not even then, until the question had been submitted to the vote of a tumultuous town-meeting! Episcopalians knew too, that it was now one hundred and twenty years since Dr. Murray had been appointed Bishop of Virginia; an appointment that had been defeated by the Puritans; that every subsequent effort for the same end had been in the same manner frustrated; that it was openly avowed in the Eastern States, as one motive for the Revolution, that it would prevent the introduction of Episcopacy; and when Episcopalians remembered that, under the protection of the crown itself, they had paid in Plymouth (glorious old rock) ten shillings a head for each absence from Puritan worship, and as lately as 1731 had been petitioning in Massachusetts for the right of suffrage, and that fifty years after death by fire had been for ever abolished in England, it was still known in Boston; when they recollected too, the irruption of the Puritans into Maryland, and the floggings that even there they inflicted on men's consciences, we cannot certainly blame them, if some of them felt some little misgiving about the ultimate consequences of a revolution. Franklin did something to pacify these fears, by declaring the opinion, in his "*Cool Thoughts*" published before the Revolution, that "this event [the introduction of a Bishop] will happen neither sooner nor later, for our being, or not being, under a royal government." In spite of all this, there were Churchmen who felt the wrongs done to the colonies, and the greater wrongs done to themselves, by a government that had allowed the Episcopal settlements of the south, with all their intelligence and opulence to be deprived of the Episcopacy and their essential apostolic character, for now, a hundred and fifty years. And if the North furnished for that Revolution the iron, the South contributed the tow and the fire; and while Washington, a Churchman nursed at the Church's breasts, kindled in the camp the fires on his country's altar, the venerable White, afterward Bishop of Pennsylvania, kindled in the same cause, the fires on the altars of his country's God. Why was the first chaplain to the Revolutionary Congress elected from the Episcopal priesthood? Why was the great captain of the American Armies elected from an Episcopal communion?

And now that our Republic is careering onward in the gushing tide of its prosperity, although without the accumulated sins by which older nations, like the Amorites and Jews, fill up the cup of their iniquity, and cannot longer escape the retributions of Providence, yet, who that has eyes to see, or ears to hear, or a heart to fear, does not perceive that this very tide on which she bounds toward her destiny, may set her suddenly upon the rocks? Tell me, one by one, the dangers of the Republic? First among them, you will say, is the jealousy of classes, and the cry set on by designing men, of the poor against the rich. And where is your remedy? Our answer is, in the Church: not only does the Church bathe the child of the rich and of the poor, in the same waters; not only does she compel the rich to break the same loaf and drink from the same cup with the poor; not only does she bring the children of the two together at the altar through a long period of preparation, before they kneel together under the bishop's hands; not only does she put into their mouths the same common litanies and cries for mercy all through life, and then in death, forbidding distinction of parade or eulogy, commend both to the dust, in the same words of truth and soberness; but, as God left Her in the world, she made no distinction of place in the sanctuary between the "man with the gold ring" and the "man in vile raiment," and her solemn offertory, as much a Christian institution as the sacraments, softened and healed the asperities of classes. Yes, tell it on the housetops, that before *Puritanism* swept and burnt over the Church, the rich and the poor sat together in the house of God in company, but since charity has been displaced by the exaggeration of faith, her own Saviour, it has been said, might now return in the garb of a carpenter, and His apostles in the guise of fishermen, and they could not be admitted near her altars, for fear of wounding eyes polite, instead of gladdening hearts Christian; and the evil has been, we think, aggravated, by the wretched invention of a church for the rich man with the gold ring, and another for the poor man in the vile raiment. O Popery, thy poor still love thee, because thy sanctuaries are their homes! St. James, who would have charity combined with faith, forbade all this, expressly in the place of prayer; but Puritanism, the great *Puseyite* of the world, separating faith from charity, has made the house of prayer a house of merchandize, and degraded the Christian sanctuary beneath the charities of the synagogue, the temple, the mosque, and the pagoda, and even now raises the cry of Popery, and employs her miserable nicknames to brand the sons of the Church who weep like Nehemiah's Jews over the meaness of this latter temple, and would make its glory like the glory of the former. And before Puritanism swept and burnt over the Church, the Church had her apostolic institution of the weekly Offertory, a prescription of heavenly wisdom against human pride, where charities fell silently and sweetly as the dew of heaven, and like the dew, shunning the light of day, fell under mantle of the night, on the drooping flowers of the sanctuary, and, like the dew again, never appearing with noise or sound of wind, fell unobserved upon the altar, while all was still and silent in the sanctuary, and the left hand knew not what the right hand had done. But this arrangement of inspired apostles did not please the genius of Puritanism, which was for separating works from faith, or, if work it must, would carry "a speaking trumpet in one hand and its gifts in the other," so that the children of the deepest sorrow even dreaded its approaches. Yes, it was Puritanism, daring too, to call itself "Evangelical," that abolished our silent Offertory, and *delivered our poor to the secular arm;* and now, when hearts are breaking, and priests are pleading with our rich, to restore that Offertory, which is a part of worship in all the religions of the heathen world itself, and which the wisdom of God expressly instituted in the Church—(I Cor. xvi, 1–2), we hear nothing but the cry of Popery and P—— a name I will not write, from one end of the land to the other. Miss Strickland, in her Lives of the Queens of England, tells us, that Queen Anne's [the same queen, who had it in her heart *by her private bounties*, to give the Church in her beauty to the then American Colonies, but was resisted by the Puritans, and then was taken to her rest too soon] "Queen Anne's personal generosity to the Church, and her mildness of government, made her adored by a populace, which still extended its hands to the Church, as the kind alleviator of their most bitter miseries; for not only the weekly, but the daily Offertory was still customary, and supplied a fund for charitable purposes to the poorer clergy, who were otherwise compelled to behold distress without the power to relieve it. The attachment," she goes on to say, "which the English people manifested to the Church at this period, and for fifty years, has been treated by historians either with utter superciliousness, or with tirades of abuse, which give not the slightest information whereby to account for the phenomenon, that *the populace rose to protect, when the usual movement of that class is to destroy.* With simplicity of conviction, we assert, that the causes of this insurrectionary movement of the English populace to protect the Church, proceeded from gratitude for the manner in which the poor were relieved and governed by the Church of England, and fears lest the mighty charity of the daily Offertory should be extinguished with the functions of the Church—apprehensions that were realized a few years afterwards." Yes, England, listening to the siren voice of the Puritan and of Puritanical liberalizers [?] abolished her Offertory, and demanded that the Church there, as she has done here, should give up her poor to the secular power; and now England is finding, in the retributions of Providence, that the expenses and disaffection of her poor, are a problem, too appalling for the wisdom of her Senate, and the learning of her universities, and she has statesmen, who abhor the surplice and the Offertory, and advocate war as the solution of this problem by killing off the poor and lessening the population. So will it be here, unless we shall un-Puritanize the Church, and give her back her poor, and make them the true riches of her sanctuary, the sheet-anchor of her perpetuity. Do this, and whether you do it or not, the Church will still do much to lessen and bridge the gulf between the poor and rich. If she fail, it will be because Puritanizing influence, which takes baptism from so many of the poor, wrests from them too their Offertory, as much their *Divine Right* as the Holy Sacraments.

Or, be it that Republican Liberty is in danger from the rife spirit of irreverence, for authority and law, where is so good a remedy as in the teachings of the Episcopal Church, not only conservative in their general tone, but inculcating as a divine ordinance "fear to whom fear, honour to whom honour," in a word, reverence for office for "power as ordained of God," and herself claiming and exemplifying in her own administration, the principle of Christianity. Give Her the children of the land, and she, unlike the sects that look on division and disunion, even in religion, as no sin, and that can separate from union and make and unmake preachers and other unions at their will, she will train the children of the land in a just reverence for authority, and in the admiration of unity and catholic or universal brotherhood, as being, next to redemption, the greatest boon of the second Adam, who came to restore the oneness and integrity of the human family. Nullification, schism, disorder, confusion, are the element, and life, as they give meaning to the very name, of Sectarism.

Or, be it that a mighty danger to our glorious Republic, is in the agitation of questions so bound up with the organization of society, that only, the prudence of the serpent or the innocence of the dove, must furnish their difficult and delicate solution, we see a fearful aggravation of the danger, not in reasonable and brotherly discussion, but in the well-known methods of Puritanism, which cannot even promote temperance without rending churches asunder, making harsh conditions of communion, laying its hand upon the awful cup of the Sacrament, and which cannot reach an alms to a slave without shaking the land with the ostentation of its trumpet, and which having no power to imitate the Divine forbearance, would invoke the genius of the wild storm, to root up in a night trees that have been the growth of centuries.

Yes, I see clouds hovering in the distance, which the wand of the statesman will not be able to disperse. I hear invectives in the north, and murmurings in the south, which a Senate may not be able to conciliate. I feel a volcano trembling under my feet, which, if it burst, will blacken our bright Capitol to cinder. I see hands busy in designs which all Europe combined could not achieve against this fair Republic. But as the mouse in the fable, gnawed the cable that had defied the lion and the giant; so may this Republic, parting its binding cable, at which Puritan fanaticism is at this moment gnawing, and letting in waters from causes operating in the dark, experience what sectarian denominations—even strong Methodism has already exemplified, the separation of the north and the south. The Church, what is known as the Episcopal Church, will not divide! You may expect it; you may desire it; but by God's blessing, she will not divide; unity is her watchword; One Body, One Spirit; and should she have the keeping of this nation and the hearts of its people, when the storm shall descend upon the deep, she will go forth as Her Lord upon the waters, and say, Peace, be still. If anything is to save this Republic, it will be *Christianity.* If Christianity is to retain its

power, it will be by its *Unity*. If Unity is to be preserved, it will be by *the Church*. And perhaps the day may come, when the church shall be recalled, as she was to England, by a people weary of the endless tumults, disunions, and exactions of Puritan fanaticism, to pour oil upon the waves and heal the breaches of the nation.

No wonder that Mr. Barnes' "little one" has "become a thousand," and the *indotata virgo* has fallen heir to the promise that "more are the children of the desolate than the children of the married wife;" and no wonder that the Church is gaining and growing among the friends of liberty and order in the land. No wonder that the pure hearts and polished intellects of our most brilliant statesment have ever flocked to her standards, or (since the accusation I am refuting compels me to "this glorying") that in the single year of 1847, Chief Justice Spencer, Mr. Henry Clay, Chancellor Kent, and Mr. Daniel Webster, all quite as competent in mind, and perhaps as cool in judgment as either Dr. Potts or Mr. Barnes, have, without fear of doing danger to the liberties of the Republic, bent their knees at the altar of the Episcopal Church, given her their allegiance, and taken the cup of salvation at her hand.

It is a fact that will bear analysis and scrutiny, and doubtless these powerful minds have had it in their thoughts that the quiet ways of the Episcopal Church; its acknowledged dignity and manifest conservatism; its great principle of reverence, of which the negation is the chief danger in republican government; and its wholesome and tried stability as a solid sea-mark amid a sea of impulses and changes, with its own interior arrangements of order, propriety, and mutual checks; constitute *the great desideratum*, in fact meet exactly *the great danger*, and furnish the solution to *the great problem* of Republican Liberty and practical Democracy; while the harmony of its worship, the beauty of its sanctuary, the divine wisdom of its Offertory (God restore it to us, and heal up the breach between rich and poor!), and the unity of its Body, will bind and blend together the millions of the people.

Although this is a subject on which we have perhaps no right to expect that the Bible should speak, yet we are not sure that the Bible has not spoken. God launched the Jewish nation on its new existence, as a theocracy, almost another name for a Republic, and when, "to be like the nations around them" they desired a king," he gave them a king in his wrath;" but the great conservative element in that Republic, while it lasted, as it was afterward the great check upon the monarchy, was the unity of its Church, and the Threefold Order of its Prelacy. This was the teaching of Moses; this was the wisdom of God toward a chosen people; and this is the teaching of Episcopacy.

ONE OF THREE HUNDRED.

(To be continued.)

For the Churchman.

Mr. G. Lamb Roberts.

Mr. Editor,—From the short extract which I lately sent to you, your readers will doubtless have inferred, as I did, that this gentleman intended to meet the charges to be preferred against him, and to prove before an ecclesiastical court, that he was not guilty of the crime of Heresy. His clerical character, he said, that is, his character as a Deacon of the Protestant Episcopal Church, was not affected by Bishop Upfold's having revoked his authority to preach. When duly notified of the time and place of trial, it would afford him *great pleasure* to establish his innocence. But seven day's reflection may work an astonishing revolution in the hearts of the brave. The "Card" of Mr. Roberts was quite too apologetic to benefit his cause. It did not answer the purposes of his friends among the Papists. Neither Bishop, nor Priest, nor Lawyer, could consistently stand sponsor for such a Semi-Protestant production as that unfortunate Card. What does he resolve upon then, but to come before the public with a magniloquent address, to chastise without mercy the Protestant Bishop and one of the Protestant Presbyters, and to laugh at the supposition that he was about to submit to the authority of a Protestant Superior! Observe with what complacency he looks back upon his victory. The Bishop, not being able to contend with him in argument, "saw his dilemma, became irritated, called me a Heretic, Romanist, and other nicknames, and ended the interview with the ridiculous farce of citing me to trial before a body *whose jurisdiction, he knew, I considered usurped*. This hectoring I could overlook in one who had just grasped the Episcopal sword, &c." *Admirabile dictu!*, Mr. Editor. Must it not now be conceded, that discretion is the better part of valour? If a spiritual champion professes on the 9th of March, to be willing with lamb-like meekness to submit to the powers that be, acknowledging the authority of an ecclesiastical head,* with a view to the establishment of his innocence; and on the 16th of the same month, assumes the fearless attitude of the lion, and boldly declares that he had no thought, seven days before, of attempting a vindication, it being ridiculous to suppose that he had a superior to whom he was amenable,—the charity that merely hopeth all things may step in, and suggest that the failing is attributable to a treacherous memory, or to idiosyncracy; but the charity that rejoiceth in the truth, will still permit us to ascribe it to the prevalence of a feeling somewhat akin to that which actuates the man who knows from experience, that

> He that fights and runs away,
> May live to fight, another day.

The charity that rejoiceth in the truth, will not spare Mr. G. Lamb Roberts. Instead of patiently awaiting until he could honourably vindicate himself before a tribunal, the authority of which he had admitted, he has chosen to present his cause to the community;† he has applied to his Bishop the epithets, "traducer" and "calumniator; he has published garbled extracts from the correspondence that had passed between the Bishop and himself;" he has omitted a part of one of his own letters which exhibited a deplorable ignorance of the Romish controversy; and he has interpolated the same, aye, he has introduced a passage, as a part of a communication, which did not exist in the original. Will the charity that rejoiceth in the truth, throw a mantle over the sins of such a man as this, and save him from the chastisement which is justly his due?

The depravity of this appellant to the kindly feelings of the community will be made more apparent, when a comparison is instituted between his *Report* as a Missionary, and the first letter that he wrote to intimate his doubts. His report to the Domestic Committee‡ was probably written between the middle of January, and the 1st of February; the letter on the 24th of January. In the former, he wrote like a devoted Churchman, anxious that the prejudices which had retarded the growth of the P. E Church, should be allayed, and thankful to God that the few who were members of his parish had, amidst numberless discouragement, preserved their integrity, and were then clinging to the hope of better days for the Church. Without doubt, he said, "the greatest obstacle to our success, is the want of the full means of grace." The success of the Sunday School was seemingly near his heart; but the great difficulty (he observed) in securing competent and permanent teachers has greatly retarded its growth." In his letter of January 24th, an extract from which he publishes in his "Card," he says, "I have become seriously involved in the 'Romanist Controversy.'" "I *hope*, but candour compels me to add, that I hope *against* hope. I fear that I have become so much involved in doubts, that it will be exceedingly difficult to regain *confidence* in the claims of our Church." When in connection with this, I mention the fact which is well known in Vincennes, that, at this very time, he was in the habit of neglecting his own Sunday School, and leaving it for the purpose of attending "Vespers" in the Romish Church, it will readily be acknowledged that we are here presented with an example of clerical dissimulation, to which few bodies, besides the Jesuits, furnish frequent parallels.

It is believed, Mr. Editor, that this is the first instance of *Missionary* "defection." Your readers will please to bear it in mind that the Missionary referred to was admitted into the ministry, from the ranks of the Methodists, by the Presiding Bishop of the Church, whose hostility to the corruptions of Popery, no one will question. Let no argument, then, be drawn from this instance of defection, in opposition to the Missionary system of the Church, which, upon the whole, is working well. We are often told that we have not the "right sort of men." If the opponents of that system, therefore, are clergymen, and are really interested in the propagation of the truth, let them practice self-denial, and come to the West themselves, and show by their preaching and their lives, that *they* are the right sort of men. If they are laymen, let them exert themselves to select and train and support the right sort. Let them do this, or "else hereafter for ever hold their peace."

A WESTERN OBSERVER.

* "The good Bishop" having given his "answer," "could but re-affirm its strength, and express his intention to revoke my authority to preach. This he *was competent to do*, since it does not affect my clerical character, &c." *Roberts' Card.*

† If it be asked how Mr. R. could consistently admit the authority of the contemplated court, I have only to say, that he must answer for himself.

‡ It was written, at least eight months after May 18th, 1849. *See the Spirit of the Missions, March*, 1850.

For the Churchman.

The Protestant Episcopal Church in the United States, agreeably to her declaration of being "far from intending to depart from the Church of England in any essential point of doctrine," not only adopts episcopacy—that is, a ministry in "divers orders"—"these orders, Bishops, Priests, and Deacons"—as her rule of ecclesiastical policy; but also declares it to "have been in Christ's Church from the Apostles time," and to have been "appointed by Almighty God;" and further, regards it as of such necessity, that no man is accounted or taken by her to be a lawful minister of the Church of God, or suffered to execute any functions as such, except he hath had Episcopal ordination or consecration.

A just consideration of this last point, shows it to be very unfair to charge those who maintain that episcopacy is essential to the church, with thereby laying undue stress on a mere matter of external order. Indeed, much that is said respecting externals in religion, is the offspring of the want of true evangelical faith. That knows of no theories in religion but such as are to be found in the Bible; knows of no improvements in the principles of religion, resulting either from the supposed farther developments of those originally given to the Church, or the assumed power of progress in the human intellect, or the expedient adaptation of religion to the peculiarities of time and place; knows nothing of the vain pretensions of the human mind to the right of full comprehension before it will extend belief; knows nothing of a standard of fitness in human reason, conformity to which is essential to a claim on undoubting belief; knows nothing of that worldly policy which invests numbers with moral attributes, which is affrighted by the bearings and consequences of truth, and which had rather enjoy the quiet and comfort of concession and compromise, with the many, than share with the few the more dearly bought satisfactions of faithful consistency.

For the want of this sound practical faith, Christians are apt to look away from the one consideration of truth and duty, and take counsel of their fear of consequences, their love of quiet agreement, or aversion to disagreement, with others, their ideas of charity, and the inviting show of popular approval and of present consequence and efficiency.

A fair analysis of much of the discrepancy and disagreement among Christians, would disclose principles and views like the above, as very closely interwoven with them. In the matter, for instance, of externals in religion, prejudiced minds are very apt to regard these and spirituals as very different from each other, if not antagonistic. As, however, natural reason thoroughly establishes the fact, that for all the purposes of human duty in this world, body and spirit must remain together, work together, and help each other, and are indeed essential to each other; so, just as clearly does true faith perceive, by God's revelation, that for the Christian in this world—for that infinitely important department of human duty which relates to his moral and spiritual good here, and his eternal welfare hereafter, the outward and visible, and the inward and spiritual in religion, must go together, work together, and help each other, and are indeed essential to each other: God has joined them, and no man can sever them. The religion which affects to give undue prominence to either over the other, is not the religion of the gospel, and must—as history and observation clearly prove—result in a religion inimical to the gospel. The whole theory of an invisible Church in this world, and of the essence of religion consisting in certain states and frames and tastes of mind; as it neutralizes and falsifies the clear current, and the obvious pervading sense of the Bible; so has it proved the mother and nurse of the wildest and worst counterfeits of the gospel, and of delusions whose sure progress is, through the vain conceits of private judgment, and reasoning thereon founded, to the dark and guilty depths of infidelity.

As men would be united to Christ, would be true to the faith of Him, would partake of His Spirit, would love and serve Him in the inner man, would have their hearts changed into his image, would be justified by His free grace, sanctified by His Holy Comforter, accepted by the Father through Him, and saved by His atonement, they must, in faithful devotion of heart, soul, and mind, walk in all the commandments and ordinances of the Lord. There is no little impiety, and certainly there is sad defect of faith, in the liberty often taken to represent the external duties of religion, and the order of God's Church, as of little moment, provided the heart is right. How *can* that heart be right, which does not direct aright the outer man? That is not the spirituality of the gospel—it comes of a spirit in opposition to the gospel—which does not bend the heart and soul to a meek, holy, and constant compliance with the bodily exercises and service which God requires. Nay, if we take the gospel for our guide, no promise is made of the saving presence and blessings of the Holy Ghost, except as the reward of humble and faithful use of means. The same principle and process which would take away, or explain away, the Bible's references to the Church, its ministry, its sacraments, and its services, as having imparted to them by the Holy Ghost, a spiritual energy necessary to be by man faithfully received and improved in order to his sanctification and salvation, will find popery in those sacred pages, and socinianism, and quakerism, and whatever heresy and schism it may suit ingenious minds to invent. It is an infidel principle—the principle by which Martin Luther would have divested the New Testament of one of its inspired books, because of its stern condemnation of his doctrine of justification by faith alone. It is a principle, therefore, most deletrions to the purity and harmony of the Church—leading weak minds into the wicked follies of rationalism and transcendentalism, or driving them into those of popery. *Their* clamor against either of these systems, is an inconsistent and fruitless one, who thus affect a religion more spiritual, and less formal and sacramental, than God has made His precious and everlasting gospel. They are serving the cause of both systems.

These considerations are intimately connected with the point noticed at the commencement of this article. Even if episcopacy were only a matter of polity, of ecclesiastical order, of outward arrangement, its having existed from the apostle's time, and God having appointed it by His Holy Spirit, would brand with fearful presumption the getting up and sustaining of a Church without it; and presumptuous also would be disregard of the monitory voice of history, which proves how decidedly antichristian have been the influences growing out of the substitution for it of popery,* presbyterianism, or congregationalism.

It is not, however, only as the best mode of regulating the ministry, and governing the Church, that episcopacy is so highly valued: indeed, this view of it is of minor importance when compared with another one of a more essentially doctrinal and spiritual character. There is a point to be settled prior to all considerations of polity and government: viz., the having of a Church to be governed, and a ministry to be regulated. In order to a man's being a minister in the Church of God, and thus having a divine commission to preach the Word, and dispense the Christian sacraments and ordinances, he must be ordained: Provision is made in the Church for ordaining men in Christ's name, to act with authority from Him in matters pertaining to the spiritual edification, sanctification, and salvation of their fellowmen: This provision is, the continuance of an order of men, deriving in uninterrupted succession from the Apostles, the power originally given by Christ to them, of ordaining to the ministry of the Church of God: This order is the first of the three orders of Bishops, Priests, and Deacons, which God Himself appointed, and which, accordingly, have been in the Church from the Apostle's time.

Here is *the doctrine of episcopacy*; being that department of evangelical doctrine which has to do with the connection that God has established between the bringing of salvation through Jesus Christ to our lost and perishing world, and the applying of it to His people individually, through the means and conditions appointed in His Church. Thus considered, episcopacy is the means whereby the ministry of God's Church, and thus the Church itself, are to be sustained in the world, and with them, the divinely established mode of securing and perpetuating the blessings of the evangelical covenant.

Strictly speaking, therefore, *Episcopacy* and *Episcopal Government*, are two different things. The former is that of whose connection with the Church, the wise and learned Hooker writes: "It was the general received persuasion of the ancient christian world, that *Ecclesia est in Episcopo*, the outward being of a church consisteth in the having of a Bishop."† That is, the Church, for the great spiritual and eternal purposes for which God appointed it, having divine sacraments and services attached to it, as means and pledges of His grace and mercy to the world, must, as inseparable from it, have a ministry, holding God's commission for celebrating those sacraments and services. This commission must be imparted in such way as He has been pleased to provide. This way is, ordination by those who have received right to ordain from Christ, through the Apostles and those on whom it has devolved in regular succession from them. These are the Bishops—the first of the divers orders of the ministry which Almighty God appointed by His Holy Spirit. The divine sacraments and services are essential to the Church: the divinely commissioned ministry is essential to the extending to men of the benefit of those sacraments and services: the episcopacy is essential to the imparting of the divine ministerial commission. *This* is the true ground of the necessity of episcopacy to the Church. The Church may exist, in all that is essential to it, under very defective government. It may preserve the faith, the ministry, and the sacraments of the Gospel, although subject to an unsound and injurious polity. The loss of the ministry could never be made up by human means: a change of government from the influence of wrong principles or operations, to the restoration of those that are right, may be effected by human means. We may suppose high-handed measures of injustice and oppression, whereby the Bishops and other clergy may be deprived of all voice in the government of the Church: still, their episcopal and clerical prerogatives and functions, as matters of right, would, because of their valid consecration or ordination, remain intact: the episcopacy and the ministry would remain, and their acts be valid, though episcopal and clerical government were put down.

(To be Continued.) B. T. O.

* The error of popery, in this matter, consists not indeed in the rejection of episcopacy, but in grafting upon it that fruitful source of error and corruption, the claimed supremacy by divine right, and as of obligation on all christendom, of the Bishop of Rome over all other Bishops of the Church of Christ. An immediate consequence of this, growing out of an effort to conform to the undoubtedly scriptural and primitive catholic principle of there being but three orders in the ministry, and at the same time to make the Pope an order above all other Bishops, has been the theory, sometimes applied by the ignorant in quite an opposite direction, that Bishops, the Pope excepted, are but a higher grade of the second order of the ministry. In this view of it, popery, though not destroying or abrogating episcopacy, is practically, a substitute for it. This system is distinguished from the ancient catholic one of metropolitans and patriarchs, which was regarded as a mere matter of polity, originating with the Church, and capable of being modified and changed by her. The papal abuse of episcopacy, however, is held as essential matter of doctrine, denial of which is heresy, and the reception and operation of which, are therefore essential to the being of the Church, and to the salvation of its ministers and members. The learned Dr. Barrow, in his unanswered and unanswerable treatise on the Pope's Supremacy, has gathered, with vast extent of research and learning, most conclusive proofs that this—*papal supremacy*—is Rome's cardinal sin, having drawn after it, as their great cause, all the worst of its manifold errors, heresies, and corruptions.

† Ecclesiastical Polity, Book vii., chap. v. 2.

For the Churchman.

MR. EDITOR,—I returned a few days since, from St. Mathew's Hall, Port Colden, having attended the examination for the education of boys. Through your columns, I would wish to recommend it as certainly one among the many excellent schools of our Church, deserving commendation and support. The situation is desirable, in no common degree, for healthiness, and being removed from the temptations and associations of a village. The branches of education seemed to be well understood by the different classes, and very faithful attention is given by the Rector to the moral and religious teaching of his boys, nor could they be committed to more conscientious care. I say this in justice, and hope the institution will be as well sustained as it deserves to be.

J. M. R.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 13, 1850.

A Proposed New Version of the Bible.

This is an age of "Progress." If men would live, they must "keep moving." The old maxim, "Let well alone" is exploded. Improvements are daily making in machinery, and discoveries in natural science; let theology have its share in the onward movement. We have seen it somewhere stated that the Lord's Prayer is not suited for Christian worship; and the Nicene Creed is pronounced in the last number of the "Independent," *unscriptural* and *absurd*, according to the latest fashion of New England Theology. Nor are these marks of progress to be found among the sects only. The wonderful discovery has lately been made by a Gorhamite Journal on this side of the Atlantic, that it is an awful thing to call ourselves CATHOLICS, as we are nothing more or less than *Protestant Episcopalians*. Of course the Apostles' Creed will soon have to be altered in accordance with this new light; unless the conveniently "charitable hypothesis" is resorted to, that the formula in question is merely "devotional," and means nothing. In this way no objection can be made to the words.

We now come to a new instance of progress.—For a long period the English version of the Bible, made in 1611 under the auspices of King James I., has been regarded with reverence and respect by all denominations, with the exception of the Romanists and the Unitarians. Lately, however, it has been proclaimed very defective, and a new version is imperatively called for. This cry has been raised by several respectable ministers and laymen of the Baptist persuasion, and the objections to our present version are, as may be supposed, connected chiefly with the tenets of that sect. Some years since a version in the Burmese language was adopted by the American Bible Society, and extensively circulated as a correct translation of the original. At length, it was found out that the word *baptize* had been rendered by a word which signified "immerse," and a grand explosion was the consequence. The majority contended this was a mistranslation, and refused any longer to sanction it, and those of Baptist views separated, and formed a new society where this Shibboleth might form the watch-word of union, and this translation of the word *baptize* be adopted in all their versions into foreign languages. The English version however was retained by them, and this now forms the ground of considerable discussion, and with no small excitement. It is contended that the said version is erroneous; that the word *baptize* should be stricken out and that *immerse* should be substituted, and we freely confess we do not see any good reason for declining to do so, on their principles. They hold the Church to be wrong in baptizing infants and practising *affusion* instead of *immersion*; and that the Bible should be so faithfully translated as to afford no room for error or misconception. If these principles be acted up to fully and tenaciously; no one can complain. The principles may be erroneous, and those who hold them liable to reproof and rebuke; but sincerity and consistency, even when erroneous, must in themselves command respect. Thus since the Baptists hold that baptism is necessary to make a man a disciple of Christ, and that no one is baptized unless he is immersed, and that none but Christians are entitled to partake of the Lord's Supper; it naturally follows that no one should be admitted by them to its celebration, unless he has been immersed. On the principles of the sect, then, we deem the close Communion Baptists the more logical and consistent. The error lies in holding their principles, not in acting up to them. If these tenets are so important in their view as to justify their separation from the Church Catholic, it must also be necessary to follow them out to their legitimate consequences. In like manner if they believe that the present English version in use is erroneous in any essential point, and that they can make a better, we are perfectly willing, for our part, that they should make the attempt. If they succeed in making a better one, they will do a great work.

Here, however, expediency steps in and offers some reasons for not acting. It will look forsooth like altering the Bible. Every denomination (except as above mentioned) uses the present English Book, and reveres it as most sacred. It has been found that a certain translation by a Mr. Bernard (we write from memory) on Baptist principles does not answer;—that people prefer that to which they have been accustomed, and when they are pressed with arguments drawn from the former, they reply, "Ah! so says your Baptist Bible." This is to be expected, but one novelty in addition is no great matter. If they have a ministry of their own, and usages of their own, why should they not have a translation of their own?

This question is discussed in a report to the American and Foreign Bible Society written by Dr. Spencer H. Cone, and Mr. Wm. H. Wyckoff, which advocates very strongly the adoption by the Society, of a new version of the New Testament, prepared by those gentlemen, and the stereotype plates of which are offered as a donation, provided they be printed from in future, according to the demand. We do not intend to review this report in full—to a great part of it, if we were Baptists we should heartily assent for the reasons hinted at above. There are features, however, of a different character which call for animadversion, and to some of these we shall briefly invite attention.

In the foremost ground we find it gravely stated that the present translation was made more than 200 years ago "for the Church of England."

"In order to show the faults and defects of this version, it is not necessary to impugn the motives of the translators. But it assists us in accounting for some of them, to know, that the translation was made by members of the Church of England, under the arbitrary directions of a bigoted monarch, acknowledged and styled the Head of that Church. In dedicating the work to the "Most High and Mighty Prince James, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c.," these translators thus speak of their work:

'And now at last, by the mercy of God, and the continuance of our labors, it being brought unto such a conclusion, as that we have great hopes that *the Church of England* shall reap good fruit thereby, we hold it our duty to offer it to your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work, &c.'"

Poor King James—he was bigoted in desiring a new translation of the Scriptures, and using the best means in his power for having a correct one made! It had been promised at the request of the Puritans, ever since the Hampton Court Conference at the beginning of his reign, and Dr. Reynolds, one of their leaders, and perhaps others, were among the translators. His "arbitrary" directions have been esteemed by several most able and learned men, very wise and judicious. It appears from the Address of the Translators to the Reader, that the benefits to result to *the Church of England*, were not from any wilful perversions of the original, to favor her system of doctrine and discipline, but from the diffusion among the people in a correct and accessible form of the Scriptures, which were able to make them wise unto salvation. By the way it is much to be regretted that this invaluable address is not printed in our common Bibles, along with the marginal readings. The latter are in fact a part of the translation. When there were two meanings to a word or phrase, of equal or nearly equal authority, the translators inserted one in the text, and put the other in the margin. Critics sometimes object to the version in points which are thus provided for. Thus, the reporters say, that "in two places, Acts 7: 45, and Hebrews 4: 8, 'Jesus' is put for 'Joshua.'" We reply it is so in the Greek, to which the translators have closely adhered, and in the *margin* in the latter place, they have added "that is, Joshua."

The following objection takes a good deal for granted:

"To support the unscriptural order of prelates, whom in common with the Roman Catholics, they call Bishops, they assert at the close of the 2d Epistle to Timothy, that he was 'ORDAINED THE FIRST BISHOP OF THE CHURCH OF THE EPHESIANS,' and boldly put this forth as a part of the word of God, although there is not the slightest foundation for such an assertion in the inspired original.

A similar addition, equally unfounded, is made to the words of sacred scripture, at the close of the Epistle to Titus, who is there announced as the 'FIRST BISHOP of the Church of the Cretians.'

These appendages to the word of God, originated in some remote age of darkness, are not found in Tyndale's or Coverdale's version, or even in the Latin Vulgate.

Episcopes is also rendered 'BISHOP' instead of *overseer*, its legitimate and intelligible meaning."

We have given the above at full length, that our readers may see some of the frivolous grounds on which the present version is impeached. There is no proof that the translators considered the additions in question as a part of the pure word of God—they merely translated them as they found them in the Greek, being, no doubt, of great antiquity. The historical facts were certain enough, they were not improperly added for the information of the reader, whose own good sense would tell him they could not have been written by the Apostle. In the headings of the Gospels, the names of the authors are inserted as St. Matthew, St. Luke, &c., according to early usage, though no one would pretend that they were the work of the evangelists themselves. It happens, however, contrary to the dictum of the reporters, that the title is not given to St. Paul, St. Peter, St. John and St. Jude in the heading to the Epistles. We have, however, a still more ludicrous instance of captiousness.

"The last book of the inspired volume is declared to be "the Revelation of St. John, the Divine."—This title is exceedingly objectionable. The Revelation is announced, in the book itself, not as John's, but as "The Revelation of Jesus Christ." John is not only *canonized* in the title, but declared *divine*; nay, he is styled "The Divine," a use of language, which, however it may be authorized by the customs of the Church of Rome, or the Church of England, is not compatible with the simplicity of those who truly reverence Deity. The name of the book in the original Greek, is simply "The Revelation."

In Knapp and Bloomfield the full Greek title is given, of which the above is a translation, and it is found in MSS. of great antiquity, "The Divine" means *the Theologian*, (Τον Θεολογον) and does not trench on the honors of the Deity. This is hardly ground for a new version. These superscriptions and subscriptions might be omitted without affecting the translation of the *inspired word of* GOD, as it stands at present.

Again, the antiquity of some of the phrases employed by the translators, and drawn from the "pure well of English undefiled," are dwelt on as calling for a new version. Most of these are perfectly understood, and they impart a gravity and solemnity to the English Bible, which is to be admired and carefully preserved as distinguishing it from other ordinary books. He must have a fastidious taste who is offended by "*be*" for "are;" "*which*" for "who," in the Lord's Prayer; "*let*" for "hinder;" "*prevent*" for "go before;" *he wist not; he wot not, &c*; which expressions are gravely objected to as unintelligible, and as rendering a new translation necessary.

We come, however, to a very singular criticism in the course of the report, which we shall give at full length:—

"The Holy Spirit is called "Ghost," which conveys an idea so repugnant to the mind, that in many cases the translators themselves seem to have been sensible of its impropriety. They could not say, 'If any man have not the Ghost of Christ, he is none of his.'

With regard to this word, there are some remarkable circumstances. The original Greek is *pneuma*, a term having no possible affinity with the popular conception of a ghost. In the New Testament it is translated, in 159 instances, "spirit," and in 92, "ghost." Of the 159 instances, there are very few in which the attempt to substitute "ghost" for "spirit" would not palpably exhibit the absurdity and erroneousness of the translation. A few of these will suffice for our present purpose:

God is a Ghost. They must worship in Ghost, &c. And he came up by the Ghost into the temple. Jesus was led by the Ghost. It is the Ghost that quickeneth. They spake as the Ghost gave them utterance. They rebelled and vexed his Holy Ghost.—Take not thy Holy Ghost from me.

"The impropriety of the translation may be further demonstrated, from the fact, that no Christian invokes the Ghost in prayer. Who would not shrink from the impiety of commencing supplication with such a phrase as, O Thou Eternal Ghost?

"The only reason why the absurdity and impropriety of the term applied to Deity do not strike us, and its manifest blasphemy shock us, in the cases in which it is used, is that our ears are familiar with the usage, and therefore, the mind does not dwell upon the erroneous idea conveyed by it. We shall one day wonder, how we could ever have declared and taught, that the eternal and invisible Jehovah was a ghost."

We have quoted the above, not to comment at length upon it, for that would be an insult to the intelligence of our readers, but to suggest the thought how far persons who could write thus, are competent for the task they have undertaken. They seem to be ignorant that the word *ghost* is derived from the Anglo-Saxon, and admits of the same variety of application as the Greek word *pneuma* or the Latin *spiritus*. The reason why sometimes one, and sometimes the other is used, is given by the translators, who, when defending themselves for rendering the same Greek word by different English ones, say in substance, that where there are a variety of English words expressing the same idea, they have designedly used sometimes one, and sometimes the other. In German the word *Geist* is used in exactly the same way; as for the instances of absurdities, &c., adduced with so much triumph, any one with Cruden's Concordance under the title HOLY GHOST, may find parallels without difficulty:—"Your body is the temple of the Holy Ghost," "Words which the Holy Ghost teacheth," "Holy men of old spake as they were moved by the Holy Ghost;" and so on to any extent.

Again, what is meant by the assertion that "no Christian invokes the Ghost in prayer?" Will these writers examine the Litany, where the third person in the adorable Trinity is thus invoked, or the Institution Office, where He is addressed—"O God, Holy Ghost, Sanctifier of the faithful, &c."? We say nothing of the doxologies, hymns, collects and other offices of the Church. In truth, the term is one of the most solemn and appropriate in the whole circle of theology, is used by writers of every class in that department, and sanctified by the most holy and sacred associations. The specimen of criticism just adduced, shocks the reverent and devout reader of the sacred volume, and detracts from the credit of the critics, even when their observations are founded in truth.

That improvements might be made in some critical matters, as the use of the article, giving greater force to the tenses and participles in some instances, paying more attention to the rendering of the prepositions and other philological niceties, cannot be denied. This however, has been done already in editions provided for the use of the clergy and the more learned of the laity, and other readers are not likely to care much about them. The present version is sufficiently exact in all important matters to give a correct transcript of the original; and the attainment of greater critical exactness in minor points would not be a recompense for unsettling the minds of the faithful and rending asunder the most hallowed and early recollections. If the text is to be so very minutely rendered, the next inquiry would be what text?—not the *textus receptus* surely, but one of the latest corrected and improved, according to the newest fashion. In this point of view we imagine the present attempt of Messrs. Cone and Wyckoff will hardly prove satisfactory.

Let us look at this morsel of critical skill:

"In order the more effectually to obscure the perception of an ordinary reader in regard to the true nature of the ordinance, and to force upon the mind the conviction that it consists in the application of the water to the person, and not in the immersion of the person in the water, the preposition εν is almost uniformly mistranslated, when found in connection with baptism:—as, "I baptize you WITH water," "He shall baptize you WITH the Holy Ghost and with fire." Matt. iii, 11; Mark I, 8; Luke iii, 16; John i, 26. The true meaning of the Greek preposition εν in each case is IN and not WITH."

This is very easily said, but is not so easy to prove. The Greek preposition very often denotes the *instrument* with which the effect is produced, and it must be shown that this cannot be the case here, before the charge of mistranslation is supported. Thus St. Mat. ix, 4, "He casteth out devils through the chief of the devils—(εν—by the aid of) St. Luke xx, 49—shall we smite *with* the sword (εν) The object is conceived as being in *connexion* or *contact with* the means employed. That the phrase means *the immersion of the person in the water exclusively*, certainly was not supposed by the translators, and very few at that time in England, (and even at the present day) entertained the notion.

After all, the object of the new version is covertly hinted at in the following passage, and still more plainly expressed in the subsequent part of the report:

"In addition to such specific cases of the direct perversion of the word of God in support of the dogmas and usages of the Church of England [Bishops, Easter, Saints, &c.] it may be remarked that obscurity and indefiniteness are thrown over the ordinance of baptism, in order to shield from the condemnation of holy writ the sprinkling and pouring substituted for immersion in the practices of that church. The term *baptizo* and its cognates, which if correctly translated, would enjoin immersion, are not, when referring to the ordinance, translated, but transferred from the original Greek, with Anglicised terminations. When these words do not relate to the ordinance, they are generally translated "wash," "washings, &c."

We are subsequently told that the Baptist cause has not made so much progress as it ought, because of this mistranslation; and that if the new version is adopted, the numbers of those immersed will be greatly multiplied. We have also loud complaints that when we hear so many persons are "*baptized*" we cannot determine the mode; it may have been by sprinkling, affusion, or immersion; whereas when we hear that so many persons have been "*immersed*," we all know they have been plunged into the water. This is doubtless very true: allow that *baptize* means *immerse* exclusively, and there is an end of the matter. It is one of the points deemed essential by the Baptists, and if consistent, they should insist upon it, and have a version with this correction. It will not, of course, settle the matter as far as the Church Catholic or its particular branches are concerned, but it will make still plainer and broader that distinction between them and the Baptist denomination, which ought to exist. It should be mentioned, however, in mercy to such men as Andrews, Overall, and others who know a *little* Greek, (and of this we have certain infallible proofs) that so far from thinking that *baptize* meant to *immerse* exclusively; they thought it meant to *wash*, or *use water* as our Lord had commanded, applying it to the person baptized in the name of the Father, and the Son, and the Holy Ghost. As far as the Church of England is concerned, she not only does not *forbid* immersion, but enjoins it, when it may safely be performed. She however, gives it no exclusive validity, and no superior efficacy over *affusion* or pouring water (sprinkling is a term she nowhere uses), and in this she has shown both wisdom and moderation. Her American daughter leaves the mode indifferent, whether immersion or affusion, the employment of either resting in the discretion of the minister. This construction of the command of our Lord, and this reverent use of the word *baptize* and *baptism*, which from the first days of the Church have possessed a certain technical theological meaning, attained by no other equivalent term, they will continue to maintain until it is conclusively proved that they are in grievous error on the subject. We now take our leave of this report, and wish its authors all suitable success in their laborious and conscientious undertaking.

Foreign Intelligence.

The *Europa* arrived at this port on Monday last.

The Pope had announced his intention of returning to Rome "after Easter." It was reported that the Austrians were approaching the city to help the French to take care of him.

The elections in Paris for three members to the Assembly had resulted in the choice of three Socialists by majorities of from 2,000 to 6,000. The whole number of votes was about 250,000. This is considered very ominous, and the utmost anxiety is felt for the future. In the provinces however, the Socialists have lost ground. The military arrangements are admirably provided to guard against insurrection, but it is doubted whether the troops will stand to their colors in case of an emergency.

The blockade of the Greek ports had ceased, but a number of vessels had been captured, and were detained till the result of the negociations should be declared. The French commissioner had arrived at Athens, and entered on the work of mediation.

The decision of the Privy Council in the *Gorham* case is exciting much discussion, and has evidently produced a deep-rooted feeling of dissatisfaction among the sound portion of Churchmen, which may in the end be productive of great good in the liberation of the Church. Some of the clergy had published protests, as the Rev. Mr. G. A. Denison, Vicar of East Brent, in Somersetshire. It ends as follows:

"I do hereby enter my solemn protest against the state of the law, which empowers the Judicial Committee of the Privy Council to take cognizance of matters of doctrine, and against the exercise of that power by the said Judicial Committee in each particular case; and I do hereby pledge myself to use all lawful means within my reach to prevent the continuance of such state of the law, and of the power claimed and exercised under the same."

That exemplary Christian and true lover of the Church of England, Joseph Hume, the Radical M.P. was much shocked at this and an accompanying paper of the same tenor, addressed to Mr. Denison's parishioners, and in the Commons, on the 18th of March, recommended them to the notice of government as a denial of the Queen's supremacy! and as exposing theprotester *to the penalties of the statute of præmunire*. The pious member seemed to wish them put in force without delay. Merciful Joseph! Lord John Russell, however, read a letter from Mr. Denison, disclaiming any intention to impugn the royal supremacy as defined in the articles and canons. "He maintained in it however, that the constitution does not attribute to the crown without a synod lawfully assembled, the right of deciding a question of doctrine, and that this although disclaimed by the Judicial Committee, has been done indirectly, but unequivocally, in the late case." Lord John remarked that though he thought Mr. D. entirely mistaken, and that the decision was legitimate and had given general satisfaction; yet that *at present* the Government would take no notice of the protests.

Resolutions of a spirited character have been put forth under the signatures of the Rev. Messrs. Manning, Wilberforce, Thorp, Mill, Pusey, Keble, Dodsworth, Bennett, H. W. Wilberforce, and Messrs. Badeley and Hope, Barristers at Law. These declare that the true doctrine of Holy Baptism has been impugned by the sentence of the Judicial Committee, and that measures should be instantly taken to obtain license for the Church to meet in Convocation, or an act of Parliament to give effect to the decisions of the collective Episcopate on this and all other matters purely spiritual.

The *London Church Union* had presented a high-toned and affectionate address to the Bishop of Exeter expressing their grateful thanks to his lordship for his exertions in defence of the doctrine of the Church in the Holy Sacrament of Baptism. To this the following admirable answer was returned by his lordship:

"*My dear Doctor Spry*,—The address, which you and other eminent clergymen and laymen of the Church have had the goodness to present to me, fills me with feelings of a very mixed character. I cannot but be supported and strengthened by the sympathy of such; but I am far more humbled by the terms of eulogy in which that sympathy is expressed. May He Who is sight to the blind, and strength to the weakest, grant to me and to all, that we may, in this our day of 'trial,' act with faithfulness, with firmness, with singleness of heart, seeking only to serve Him, and to guard the sacred deposit of truth which He has entrusted to us.

"It seems but too likely that we are as yet only in the commencement of the fight of faith appointed to us. Let us strive by prayer, and in humble reliance on the grace of God, to attain a right judgment in all things connected with our several duties in all that may befal us. Let us be sober, be vigilant, and more especially let us use our utmost endeavors to stay the impetuous spirit of those who may be tempted, in this her need, to desert the Church, in which they were in Baptism made members of Christ, and in which that Holy Spirit of whom we were then born still dwells, and, we cannot doubt, will continue to dwell, so long as that Church shall not *by some act of her own*—which thanks be to God, *hath not yet happened*—or by a torpid indifference more fatal and hopeless than any act, accept the unhallowed judgment of men, be they whom they may, in contradiction to God's truth—and so cut herself off from that Holy Catholic and Apostolic Church, of which she is still a part and sound, however wounded, member. In conclusion, accept my hearty congratulation on the Christian firmness of your own Bishop."

We are persuaded that the same feelings of admiration and respect are felt by numerous Churchmen in this country, towards this noble-minded and intrepid defender of Catholic truth. It is to be hoped that the timely caution in the letter, respecting future proceedings, will be kept in mind by the high-souled and orthodox men, who feel themselves outraged by this decision of Presbyterians and other laymen, on a vital doctrine of the Church of England.

The *English Churchman* uses the following judicious language: "We consider that most of these protests take an exaggerated view of the extent to which, "The Church" is committed by the decision of the Judicial Committee. As "Churchmen," we are bound to do all in our power to remove and prevent such evils as are now afflicting the Church, and it is scarcely possible to exaggerate our personal responsibility as individuals, in regard to them. Surely, this view is enough to provoke exertion without examining or considering too closely, or strictly, how far "the Church," our spiritual mother, is responsible for, or committed to these evils."

The *Guardian* observes:—

"The assertion is one with which no one is too great or too small to meddle, and it is by the action of every earnest Churchman, within the sphere of his own influence, that it must be brought to a successful issue. It is for a Bishop to move his Diocese, for an Archdeacon to convoke his Archdeaconry; for a priest to rouse his parish; for a layman to stir any circle in which he lives; in order that each knot or aggregate may enter their protest against the past and their claim for justice in future. And especially the Universities are bound, as we trust they will not be unready, to place themselves in the front rank, and give the weight of their authority and example to the rising movement. If all will stir, the motion will soon assume order and unity. None, who will throw themselves into the line of battle, need fear but that they will find their place in it. One word of a practical kind: It is most necessary that the Church should disclaim that indifferentism respecting a cardinal Christian doctrine, which is fastened upon her by her so-called Court of Appeal. To those who wish, means are not wanting of doing this, by the adoption and publication of resolutions; by addresses to their Diocesan, their Metropolitan, or their Sovereign; but this, though necessary in itself, is, after all, but exhibition. The real practical point to be kept in view is, the abolition of the present Court of Appeal in matters of Doctrine, and the substitution of some body, whether Synod or Convocation, or a Judicial Committee deriving its authority from one or the other of these bodies, which with the sanction of Parliament, shall represent and carry with it the authority of the English Church. This point once gained, all will follow which we have a right to claim, but which the Archbishop of Canterbury and the Privy Council refuse to grant us, which is simply this—that no English clergyman shall under the protection of the English law, contradict the doctrines of the Church from which he derives his commission."

We shall publish the greater part of the decision next week, having received our files too late to do so in our present number; also, give some remarks of other English journals on the subject.

Ordinations.—By the Bishop of Oxford—11 Deacons, 5 Priests; 2nd Sunday in Lent, Feb. 24.

By the Bishop of Carlisle—2 Deacons; 4th Sunday in Lent, March 10th.

The *Non Conformist* states that nearly a hundred of Mr. Baptist Noel's former flock, at St. Johns, Bedford Row, have seceded from the church, and joined the Ana-Baptist sect, of which he is now a minister.

New Publications.

Notes on the Parables of our Lord by Richard Chenevix French, M.A. D. Appleton & Co.; 1850.—Pp. 375.

It is not often that we meet with a work so useful alike for the critical scholar, the able divine, and the devout reader. It abounds with skilful exegesis, much deep thought, and a rich vein of piety and reverence; and thus every one who examines it, whatever be his station and acquirements, will find profit and instruction. The first 80 pages are occupied with a preliminary essay on the nature and authority of miracles, which sheds a clear light on their value and bearing in the Christian economy. In examining into the various names given them in the New Testament he guards the reader against the common idea that they are chiefly to be noted as "wonders." They are also "signs" of the Divine presence, "powers" or exertions of Divine might and greatness, and "works" or effluences of the Godhead in Christ, the necessary result of the great miracle of the Incarnation. It is also shown that they are not *against* nature, though they are *beside* and *beyond* it, being displays of higher laws than those which are ordinarily manifested to view. In determining the authority of a miracle we must look not merely at the work itself, but also to the moral end and purpose for which it is wrought. This constitutes a broad distinction between the miracles of the New Testament, and the idle legends of the Apocryphal Gospels and the middle ages. They confirm what the heart already receives as good, and testify that it is truly from God. No miracles can make us believe what the mind and conscience witness against as unworthy of Him; hence the "lying wonders" foretold at the end of the world, will not deceive the faithful Christian. Our Lord's miracles were connected with the redemption of man from sin either in its moral or physical manifestations. The superiority of Him over the holy men of the Old Covenant is strikingly evidenced. He speaks or signs and it is done.

An accurate and skillfully condensed account of the different modes in which they have been assailed in ancient and modern times is not the least important part of this essay. It concludes with some strictures on the method in which they were brought forward by apologists for Christianity in the 17th and 18th centuries—insulating them from the truths to which they bore witness, and thus weakening the internal evidence of the religion.

The notes consist of a running commentary on the different portions of the Gospels containing the miracles, with here and there more extended dissertations on different points of moment, very felicitously interwoven into the text. There are at the foot of each page copious extracts from the Fathers, which materially serve to confirm and enforce the views of the author. Among the more important notices we may mention—the Demoniacs, p. 124—136; the moral signification of leprosy, p. 173, &c.; the opening of the eyes of the man born blind, p. 233, &c., the investigation of our Lord's position with regard to the Sabbath, p. 250, &c.; and the raising of Lazarus. It would be impossible to mention all the particulars worthy of consideration.—The author has made a diligent use of the modern critics and commentators, as Tholuck, Olshausen, Lampe, Hengstenberg, &c., and shows great acuteness and discrimination.

Woman's Friendship—A Story of Domestic Life:—By Grace Aguilar. D. Appleton & Co., New York, 1850.

The plan is happily conceived, and the interest well sustained. It abounds with truthful sentiments. exhibits great delicacy of feeling, and contains also a considerable amount of romance and love to gratify those readers who look for them in a novel.

The Messrs. Harpers have published Vols. 2, 3, and 4 of their convenient and useful edition of Hume's History of England, which will soon be completed.

We have received *Southey's Common Place Book*, part 3 and 4 from the same firm; also the 2d Vol. of *Mahomet and his successors*, by W. Irving from Mr. Putnam, which will be noticed in a subsequent number.

Christ Weeping over Jerusalem. A fine engraving of this celebrated picture by C. L. Eastlake, R.A., has been for some time before us. It has been engraved with the utmost care and great skill, by A. H. Ritchie on steel, in mezzotint and stipple, and is published by E. Anthony, 205 Broadway. The composition is fine, and the accessories happily conceived. The countenance of our Lord in the engraving is expressive of mingled dignity, tenderness, and grief: it appears to us however, deficient in that heavenly glow which the imagination pictures. The figures and varied expression of St. Peter, St. John, St. Andrew and St. James are noble and well executed. The scene is laid on the Mount of Olives, whence our Lord is gazing on the devoted city, which lies in the distance. The lover of the fine arts must be pleased with the style and execution of this engraving; and the devout Christian will have his piety heightened and his imagination kindled while he gazes on this sacred subject.

The Mercersberg Review for March contains some valuable articles: *A Review* of Dr. Schaf's *What is Church History*—in the principles of which he appears profound and philosophical; with the application of them we are not so well satisfied.—But then it is not possible to judge of a work from a review, however ably written.

Human Liberty and Free Agency is an inquiry into the question how these may be reconciled, and contains some abstruse metaphysical investigations and theories. The author is disposed to adopt the theory of *motives*. *Wilberforce on the Incarnation* is very ably considered by Dr. Nevin, and with great candour and depth. He smiles at those who style it "The Work of the Age," and maintains that in the realm of German theology, there be "many far better than he." It must then be supposed in charity, that the critics who said this, referred to English Theological writers only. It is gratifying to find such sound and orthodox teaching, as abounds in this article circulating in the country, an inestimable antidote to the low and unscriptural views of the person and office of the Mediator, and of the Sacraments which are rife, not only among the sects, but in the church itself. We have marked some passages, but cannot find room for them now. There is also a pleasing article on *Old English and Scotch Ballads*, Memorials of *J. Bartram* and *Humphrey Marshall*, *Isle Royale*, (poetry) and a notice of the "Reformed Church," in which the Church of England does not appear in its right position.

Some other books and periodicals have been received, but we are too full to say more at present.

Domestic Intelligence.

DIOCESE OF NEW YORK.

The following Clergymen have been received into the Diocese of New York, by the Ecclesiastical Authority thereof, from the Dioceses named respectively; viz:

The Rev. Sylvanus Reed, Presbyter, from Western New York;

The Rev. Thomas A. Starkey, Presbyter, from Pennsylvania;

The Rev. William T. Smithett, Deacon from Guiana, W. I.

Mr. Reed has become the Rector of the Church of the Holy Innocents, Albany; and Mr. Starkey, of Christ Church, Troy. Mr. Smithett is officiating in the Church of the Ascension, Esopus.

Letters Dimissory from the Diocese, have been granted to the following Clergymen, viz:

Rev. Charles H. Williamson, Presbyter, to the Diocese of Louisiana;

Rev. Samuel J. Evans, Presbyter, to Connecticut.

Mr. Williamson expects to labor among the French population in New Orleans. Mr. Evans is in charge of the Parish at Bristol.

Mr. Richard H. Lodge Tighe has been admitted a Candidate for Orders.

The Rt. Rev. the Bishop of Maryland is expected to hold Confirmations in this Diocese, and to perform any other Episcopal duty which may be required, during the months intervening between June 15th and July 15th, and August 15th and September 15th. The Parishes which have been designated by the Standing Committee, being all those which have not had an opportunity for Confirmation within two years, have been notified of the proposed arrangements. Any other services which may be desired, will be requested of the Bishop, on application to the Standing Committee.

New York Ecclesiological Society.—The regular quarterly meeting of the Society was holden at 8 o'clock on the evening of Easter Monday, in the Sunday-School Room of St. Paul's Chapel; the Rev. Dr. McVickar in the chair.

The minutes of the last meeting were read and approved.

The report of the Committee was then read by the Recording Secretary, the Rev. Mr. Shackelford, containing a number of interesting items. Six new members had been elected, Messrs. Congdon, Thrall, Nott, Dix, Cox and Pritchard. The Rev. Messrs. Taylor, Donelly, and Bonnar, and Messrs. Priest and Ely had been appointed Assistant Corresponding Secretaries. A number of valuable donations had been made, among which the most conspicuous and munificent was that of Mr. Pritchard, who presented his whole collection of rubbings of Monumental Brasses to the Society. This collection contains upwards of 50 specimens, all taken by his own hand in his ecclesiological rambles in England, and 14 of them were suspended on the walls of the room,—a rare treat for the members generally. The Committee had printed a Church scheme, and Advice to those employed in Building and Restoring Churches—a couple of useful broadsides; 50 copies of each of these were laid before the Society. The report was accepted.

On motion, Mr. Pritchard was appointed to read a paper at the Anniversary Meeting in May on the subject of Monumental Brasses. Mr. Pritchard accepted the appointment, and gratified the members by giving them an account of the specimens before them, together with general remarks on the subject of this beautiful branch of religious art, which has been revived in England, with great success.

On motion by Rev. Mr. Shackelford, Mr. Pritchard was then declared a life-member of the Society, as a slight token of the gratitude of the Society for his splendid donation.

The regular paper of the evening was then read by the Rev. J. H. Hobart, of Trinity Church, on the subject of Pews. Mr. Hobart began by showing that the Pew question was very different in this country from what it had been in England, and it would not do simply to repeat the arguments so convincingly used there. In that country the State supported the Church, and the parishes are divided geographically. The Parish Church was by law the property of all the parishioners equally, especially in the case of the *old* parish churches, and the introduction of pews by rich squires and others, was a defrauding of the poorer people of their legal rights. Do away the pews there, and the minister's income was not affected, the working of the parish machinery was not obstructed, only the squire had less spread for his portly dignity. Here among us all this was different. Eeverything, from the erection of the building and the salary of the clergyman, down to the duties and pay of the deputy sexton, depended on the voluntary principle, and there were new principles and new varieties of practice to be taken into the account in settling the question among us. Mr. H. here divided the subject into two branches, taste and principle. As a matter of *taste* there was but one opinion. The old high square pews or pens, with doors, were an abomination in the eye of taste, and should be done away. We ought not to be expected to abandon our tastes, even when we could not stick to our principles. But it is a question of *principle* also, involving the freedom of the offer of the Gospel to all, without distinction, and necessary in order to carry out the precept of St. James, forbidding the distinctions of wealth and class to be kept up in the house of that God, who is no respecter of persons. The pew system reduces the Church to the market level, when the best places can be had for the best pay. It closes the Church against the great body of the poor, who, in this as in other things, are obliged to go without what they cannot pay for. In fact, the paying classes build the churches and occupy them for themselves. It is contrary to the infirmity of human nature to expect the poor, who have feelings, to come to the few free seats left for them in the worst parts of the house, or to attend churches put up shabbily and shabbily served for their exclusive use. Nor should the rich complain of the poor for not conquering their pride of poverty, so long as they themselves insist upon indulging their pride of wealth. The poor understand that these things ought not to be, and so long as this distinction of classes is kept up, we cannot blame them much for being indifferent to a church which seems indifferent to them. But then came the great difficulty: how were the clergy and the Church to be supported? The pew system was not adopted here, simply for the gratification of purse-proud arrogance, nor by the infringement of the legal rights of others, but as the easiest, readiest and simplest mode of satisfying the pressing wants of the Church in a new country. It was hardly to be expected that a system thus originating, could be done away immediately. It would need time and patience, and hopeful persevering labor against many difficulties. Mr. H. suggested four means of gradual amelioration:—First, Discourage the *permanent sale* of any pews; let them only be rented from year to year. Secondly, Let seats be always reserved for the poor, and as many as can be spared. The poor will not be likely to come numerously at first; but rich men may be persuaded to sit in the free seats, (making up the difference in the Offertory,) and thus take off the edge of the odium. Thirdly, The clergy should learn to rely on the Offertory for their support, and resort to voluntary subscription to make up any serious deficit afterwards. In this, much would depend on the personal character of each clergyman. Fourthly, Circulate sound information, and keep up constantly a sober discussion of the question, trusting that Providence will bring about a gradual and healthy change.

On motion, the thanks of the Society were returned to the Rev. Mr. Hobart for his interesting paper, and a copy of it requested for the archives of the Society.

A discussion then arose on the subject of free churches and free seats, in which the Rev. Dr. Vinton, the Rev. Henry McVickar, the Rev. Dr. McVickar, Rev. Mr. Shackelford, and Messrs. Pirsson, Bowly, Hopkins and others, took part. The remarks of Dr. Vinton on the part necessary for the clergy to take in promoting the Free system, were peculiarly able and impressive.

Dr. Vinton then brought up a remark in a critique of a Number of the *Ecclesiologist*, where it had been said of the bell-gable of All Angels' Church, that it was "too novel to be good," and he wished to know whether it was to be understood that the Society opposed all new adaptations in church architecture? He was strongly assured the contrary by the President and the Architect of the Society, and it appeared that in a plan sent out by the Society's Architect only a few days previously to Wisconsin, he and the Committee considered themselves justified by circumstances in recommending a wooden clerestory to a church, whose outside walls were of stone;—a thing for which there was no ancient authority at all, but which was required by circumstances where timber was plenty, and both stone and money scarce. The Rev. Henry McVickar and Mr. Bowly also took part in the discussion.

During the evening, the Society received a donation from Mr. E. M. Peck, of a beautiful lithograph of St. Barnabas' College; and a copy of Bishop Hopkins' *Essay on Gothic Architecture*, (published in 1836) with the kind wishes of the author. An interesting memorandum and sketch were laid before the Society by their President, of an ancient silver Paten presented to the Church in Jamestown, Virginia by Sir Edmund Andros, Governor of the Colony, in 1694. It is now in the possession of a private gentleman of New Brunswick, N. J., who obtained it in Mobile, Ala., where it had been sold for old silver. We sincerely hope it may be restored to the sacred use for which it was made.

The Rev. Mr. Shackelford was appointed to read the paper before the next regular quarterly meeting of the Society, on the subject of Ecclesiastical music.

On motion, the Society adjourned.

Diocese of New Jersey.—*Consecration of Grace Church, Elizabethport.*—At 11 o'clock on the morning of Easter Tuesday, the procession formed at the Hotel, in a room of which, the Congregation have hitherto worshipped. The Sunday School children led off, followed by the Wardens and Vestrymen of the Parish, then the Students of the General Theological Seminary, of whom about a dozen were present, then a large number of Clergy, of whom nine were in surplices, besides three other reverend gentlemen in black, and the Bishop, accompanied by the Rev. Mr. Clarkson, Missionary and Minister of the Parish, closed the procession. The deed of donation and request was read by the Rev. Mr. Clarkson; the sentence of Consecration, by the Rev. Mr. Moore. The Rev. Mr. Rankin said the Morning Prayer, and the Rev. Mr. Stubbs read the Lessons. There were, besides the Consecration, several other Offices combined in the Morning Services. Infant Baptism was the first. After Morning Prayer the children of the Parish were catechised, reciting the whole of the Catechism with great accuracy. They were then catechized by the Bishop in an admirable manner on all the articles of the Apostles Creed, and their ready and almost invariably correct answers were highly creditable both to their Minister and other teachers, and their own proficiency. The Apostolic rite of Confirmation was then administered, with great solemnity, to a class of six candidates. After this the Bishop read part of an interesting letter from Rev. Mr. Clarkson to him, giving the details of the cost of the Church, which amounted to only $1627. A debt of $45 for the furniture of the House still remained unliquidated, to which the proceeds of the offertory were to be applied.—The Bishop then preached an admirable and very forcible discourse on Gen. 28: 17. *How dreadful is this place. This is none other than the House of God, and this is the gate of Heaven.* It will be impossible within our brief limits to give even an outline of this eloquent sermon, whose strong and sound doctrine, striking manner and impressive delivery enchained the attention of a very densely crowded congregation. After the sermon, the Holy Eucharist was administered to an uncommonly large number of the faithful. After the conclusion of the long and interesting services of the day, a numerous company of invited guests repaired to the Hotel above-mentioned, where a plentiful and substantial cold collation was spread for their refreshment, of which it will suffice to say that the accomplished caterers did handsomely by their guests, and the guests did justice to the collation.

The music ought not to go without notice, both for its merits and its faults. The Venite was sung to an elaborate Anthem, the Gloria Patri after each Psalm was sung to different music each time, and all these pieces, we should judge from the glaring crudity of the composition, were the production of some self-taught composer. The Te Deum was Jackson in F. The 21st selection was sung, we strongly suspect, to original music, but all the rest was at least from composers previously known. The greater part of the solos were sung too flat, and all the chanting and Psalmody very greatly too slow; the time should be at least doubled, if not tripled. The Trisagion and Gloria in Excelsis, in the Communion Office, were both sung. The music as a whole, was entirely too ambitious. The Venite is never sung to an Anthem in Trinity Church, New York, even on the greatest festivals. The attempt to perform Cathedral music by a village choir, supported only by a seraphine, can never be aught but a failure. But their zeal is worthy of all praise. There are a number of very sweet and excellent voices in the choir, both male and female, and their attempt at antiphonal effect between the choir and the children near the chancel is highly praiseworthy, and we hope will be persevered in until it is more effective. If they will only confine themselves to music within their powers and of standard composers, and greatly quicken the time of their performance, those fine voices will soon produce true Church music of which any parish might well be proud. We make these remarks only with the very kindest feelings.

Of the building we can say but little. It is a plank church, painted a sober dark color outside, and finished inside with an imitation stone plastering, (which of course we cannot approve.) It orientalizes rightly. The details are in many places open to criticism, but on the whole the effect is quite church-like, and very satisfactory. It consists of a Chancel, Nave, Tower, and Sacristy. The Chancel is 16 ft. wide by 12 deep, divided from the Nave by a Chancel Arch, and contains the Holy Table and Credence. The Nave is 48 ft. by 25, with pulpit on south side of Chancel Arch, and reading pew on the north side, with the Font, (a marble basin with drain, on a wooden shaft,) between them. The seats are open benches, with unadorned standards, and will seat about 200 persons. The Tower is 8 feet square below, and to top of spire and cross the height is 65 feet; and the Sacristy, on the north side of the Chancel, is 6 feet square. There are four lancet windows on each side of the Nave, filled with plain ground glass, each window having a border of one color; the east Triplet is filled with very good glass, the flowered quarries being tastefully enlivened with bits of brighter color. The roof is of good pitch outside, little less than equilateral, and finished with plain plaster inside, in the form of a half hexagon. We are sorry they could not have left it open. But on the whole, notwithstanding its faults and drawbacks, the production of such an edifice by a village architect, for $1627 is creditable in the highest degree, and does high honor to all concerned in its erection. We congratulate the excellent Missionary, on this beautiful fruit of his zealous labors during the past year, and wish him heartily "God speed" for the future. H.

Pennsylvania.—The following services have been performed by the Bishop of the Diocese during the last month:—

March 3d, A.M., preached and confirmed *six* persons in All-Saint's Church, Lower Dublin. P.M., preached in Oak Grove Chapel, and confirmed *one* person in private. Evening, preached in St. James the Less, Bristol.

March 17th, A.M., preached and confirmed *twenty* persons at St. Jude's Church, Spring Garden. P.M., preached in St. Stephen's (Phila.) and confirmed *six* persons.

March 22d, evening, preached at Gloria Dei Church (Southwark), and confirmed *seven* persons—being a second confirmation this season.

March 24th, A.M., preached in St. Peter's Church, and confirmed *thirty-five* persons, three of them in private. P.M., preached in Christ Church, and confirmed *twenty-eight*. Evening, preached at the mission-house of the Church of the Mediator, and confirmed *nineteen*.

March 26th, P.M., laid the Corner-stone of the Church of the Crucifixion.

March 27th, evening, preached at St. John's Church (N.L.), and confirmed *twenty-four*.

March 29th, A.M., preached at St. James' Church, confirmed *eleven*. P.M., preached in St. James the Less (Penn Township), and confirmed *six*.

March 30th, evening, preached in St. Mark's Church, and confirmed *eleven*.

March 31st, A.M., preached at Grace Church, and confirmed *eighteen*. P.M., preached at St. Pauls, and confirmed *sixteen*.—*Banner.*

At an Ordination, held in Trinity Church, Pittsburg, on Good Friday, March 29th, the Right Rev. George Upfold, D.D., Bishop of Indiana, in behalf and at the request of the Right Rev. the Bishop of the Diocese, admitted the Rev. John M. Goshorn, Deacon, Rector of St. Paul's Church, Laceyville, to the Holy Order of Priests. Morning prayer was read by the Rev. Thomas Crampton, Rector of Christ Church, Allegheny City, and the Lessons by the Rev. Wm. H. Paddock, of the Diocese of Western New-York. The Candidate was presented to the Bishop by the Rev. Dr. Thomas Rowland, of the Diocese of Nova Scotia.—*Ibid.*

Illinois.—A fourth parish having the name of "The Church of the Atonement," was organized in Chicago, on the 18th of March. Rev. Dudley Chase was called to the Rectorship. It is designed to be sustained partly by "free will offerings" made every Sunday. The Church is more than holding her own in this rapidly growing city. Every one of the parishes are large and flourishing. Trinity is now vacant, made so by the death of Rev. William Barlow, whose place is soon to be supplied. St. James's parish are about enlarging and beautifying their Church. And St. Ansgarius, will be ready for consecration in June,—it will be the second church in the Diocese, in point of beauty and architecture.—*Ibid.*

Western New-York.—*Bishop Delancey's Visitation.*—On Sunday, March 24th, Bishop DeLancey visited Zion Church, Palmyra, in which he read prayers and preached both morning and afternoon. The confirmation was deferred until the fall visitation, as the Church has been without a clergyman for some time. The Rev. Amos B. Beach, of Butternuts, in the Diocese of New-York, has been invited to take charge of the Parish, and is expected to enter upon his duties about the first of May.

On Good Friday, March 29th, Bishop DeLancey officiated at St. Paul's Church, Waterloo. Morning Prayer and the Preface were read by the Rector, the Rev. Mr. Macurdy. The Bishop preached and confirmed *fourteen* persons.

On Easter Eve, March 30th, the Bishop visited Trinity Church, Geneva. Morning prayer was read by the Rector, the Rev Mr. Bissell, assisted by the Rev. Dr. Hale, who read the Epistle. The Bishop confirmed *twenty* persons and delivered an address.

On Easter Day, March 31st, the Bishop visited Trinity Church, Seneca Falls. Prayers were read by the Rev. Mr. Douglass, who also read the confirmation preface. The Bishop preached, confirmed *seven* persons and administered the Holy Communion, assisted in the distribution of the elements by the Rev. Mr. Douglass. In the afternoon the Rev. Mr. Douglass read prayers and the Bishop preached.—*Gospel Messenger.*

Maryland.—We are happy to learn that the Institute under the charge of the Rev. Anthony Ten Broeck, whose faithful services in this Diocese, and in the Sunday School Union and other Church Societies, are worthy of all remembrance and praise, meets with great success. We have been requested to publish the annexed paper for the information of many of our readers, who will be interested in the announcement.

Mount Alban, D. C.

At the close of the winter session of the Institute at Mount Alban, after public examination, testimonials were awarded as follows:

A general testimonial of the First Grade to Dennis B. Lyles, of Prince George's county, Md.

A general testimonial of the Second Grade to James Cortlandt Parker, jr., of New-York city, and Ignatius Thomas Davis, of Georgetown, D. C.

A general testimonial of the Third Grade to John Watts Kearny, of New York city, and Henry Warrington, of Washington, D. C.

A special testimonial—

In Arithmetic and Algebra to James Cortlandt Parker, jr.

In Arithmetic to Wm. Pray Ten Broeck, of Mount Alban, D. C.

In Writing to John Hobart Brown, of Newburgh, N. Y., and John Taylor, of Charles county, Md.

In History to John W. Lyons, of Georgetown, D. C., Wm. M. Graham, of Washington, D. C., and Charles L. Ellison, of New Windsor, N. Y.

A testimonial—

In English Grammar to Charles A. Conrad and L. Lewis Conrad, New Orleans, Louisiana, and to Howard Parker, New-York.

In Geography to Charles A. Conrad and L. Lewis Conrad, Charles L. Ellison, J. Pemberton Nourse, Highlands, D. C., William Orton Williams, Georgetown, D. C., and Henry H. Ten Broeck, Hudson, New York, and John G. McBlair, Washington, D. C.

Ie Latin to William Pray Ten Broeck, John W. Lyons, Charles L. Ellison, L. Lewis Conrad, and R. Hilton Offley, Georgetown, D. C.

In Ancient Geography to William Henry Coles, jr, New-York, and John W Lyons.

In History to Walter H S Taylor, jr, Georgetown, D C, R W Meade Graham, Washington, D C, William H Coles, jr, J Hobart Brown, and William Pray Ten Broeck.

In Arithmetic to William Berrian Dayton, Washington, D C, John Taylor, Walter H S Taylor, jr, R W Meade Graham, R Hilton Offley, J. Pemberton Nourse, Charles A Conrad, L Lewis Conrad, Howard Parker, Dallas Bache, Washington, D C, Robert W W Bowie, Prince George's county, Maryland, and H Hobart Ten Broeck, Mount Alban, D C.

For improvement in writing, John P Berry, Prince George's county, Maryland, Bladen T Dulany, Washington, D C, and John A Barber, Georgetown, D C.

CLERICAL CHANGES.

The Rev. William Henry Rees has resigned the charge of St. John's Church, New Milford, and accepted the Rectorship of Trinity Church, Branford. New Haven Co. Connecticut.

To Correspondents.

"J. A.," "L. A.," Z., and "L. T." have been received. Our columns were too much engaged to give any of them an insertion this week.

A number of advertisements are omitted, in consequence of the crowded state of our columns.

Married.

In the port of Guaymas, (Mexico,) on the 18th of February, at the house of John A. Robinson, Esq., U. S. Consul, by the Rev. Vincent Oviedo, Mr. Thomas Robinson Bours, formerly of this city, to Donna Carmen, daughter of Don Juan Antonio, Ybarra of Alamos.

Notices.

CHURCH OF THE CRUCIFIXION,

University Place, between the University and Eighth st.

Rev. J. F. Schroeder, D. D., Rector.

Course of evening lectures on Primitive Christianity. Lect. III, (on Sunday, April 14,) *The Life, Writings and Martyrdom of St. Ignatius.*

Service at half-past 7, P. M.

BURLINGTON COLLEGE.

The Eighth Term of this Institution will open on the 1st day of May, 1850. Early application is requested, either to the Rt. Rev. George W. Doane, President, or to the Rev. James W Bradin, Rector. 3m

ST MARY'S HALL, BURLINGTON, N. JERSEY.

The Twenty-seventh Term of this Institution, will open on the 1st day of May, 1850. Early application is requested, either of the Rt. Rev. George W. Doane the Bishop of the Diocese, or to the Rev. Reuben J. Germain, Principal

CHURCH OF THE MESSIAH,

639 Broadway, third door south of Bleecker St.

Rev. S. R. Johnson, D.D., Rector of St. John's church, Brooklyn, will, by divine permission, preach in this church on Sunday evening the 14th inst.

Service to commence at half past seven, P. M. Seats free.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN.

The Sixth Anniversary sermon of the Society will be preached on Sunday evening, the 14th inst, at St. Bartholomew's church, by the Rev. Thomas M. Clark of Boston, and a collection made in aid of the funds of the Society.

Service to commence at half past seven.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 2th inst, viz:

St Peters, Brooklyn, N Y, eastern offgs, 4 02; St John's, Elizabethtown, N J, 6 44; St John's, Islip, L I, 7; Sigma, Detroit, Mich, 6; eastern offgs of a member of Trinity ch, Plattsburgh, N Y, 3; do of St Pauls, Troy, N Y, (of which 10 is for Ill,) 149 39; Good Friday coll, Christ ch, Macon, Ga, for the Jews, 12; from V, for missions at Davenport, Iowa, 20; a member of Centurion ch, Old Point Comfort, Va, 5; Ladies' Society of Dexter, Mich, one-half, 3; thro' J K Sass, R A in S C, Mo Mis Lec, 3 49; St Michaels ch, Charleston, 28 97; St Philips, do, for the Jews, 26; St Thaddeus, Aikin, for the Jews, 8 82; Prince Georges, Winyaw, 5 50;—72 78; total, 288 63.

THOMAS N. STANFORD, Treas.,

New York, April 9, 1850. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 4th inst.

Monthly offgs of All Saints' ch, Rev W E Eigenbrodt, 28 80; offgs of Christ ch, Po'keepsie, Rev Samuel Buel, 25; ch of Ascension, Frankfort, Ky, Rev J N Norton, 2 50; total 56 30.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, April 11, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 4th inst.

Ch of Ascension, Frankfort, Ky, Rev J N Norton, 2 50; Rev Timothy Wilcoxson, don, 1; Rev W T Smithett, don, 1; Wm Coxe Dusenbury, to constitute him a life member, 20.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, April 11, 1850. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 2th inst, the following contributions, viz.:

St Pauls, Glen Cove, Rev S Douglas, 4 01; Trinity, Athens, Rev N C Stoughton, 2 50; St Johns, Monticello, Rev E K Fowler, 5; St James, N Y, Rev E Harwood, 12 26; St Peters, Hobart, Rev W A Curtis, 4 52; St Pauls, Sing Sing, Rev W F Halsey, 21; All Saints, N Y, Rev W E Eigenbrodt, 33 20; Christ, Po'keepsie, Rev Samuel Buel, 50; Christ, Hammpton, Rev M Bingham, 4; St Bartholomews, N Y, Rev Dr Balch, 208 62; St Andrews, S I, 12 81; and Trinity Chapel, Factoryville, Rev Dr Moore, 7 65; Grace, N Y, Rev Dr Taylor, 350; St Johns, Cold Spring Harbor, Rev D Brown, 4 31; Trinity, New Rochelle, Rev J Dowdney, 8 53; St Matthews, N Y, Rev Jesse Pound, 23; total, 751 41.

C. N. S. ROWLAND, Treasurer,

April 9, 1850. 55 Water-st.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following since last report, 11th ult.

W Wadsworth, ann, 2; D Hobart, ann, 4; C F Zimmerman, ann, 2; coll at the N. R. Chapel, for books, 2 54; for the mission, 6 39; coll at Christ ch, Rev C H Halsey, Rector, after sermon by Rev G T Bedell, 87; Mrs H Bange, 3; M C W, Augusta, Me, 1; J V Cox, ann, 5; A M Harper, ann, 4; a friend, 1; H Webster, ann, 4; W Roome, F Many, ann, 2; T P C, don, 20; A Walker, ann, 2; F H Abbott, ann, 2; T W O, don, 1; Mrs Sarah H Nichols, ann, 2; total, 155 93.

J. DAVENPORT, Treas.,

Apr. 1, 1850. No. 10 Platt street.

Having been, at my own request, relieved by the Society from the duties of Treasurer, donations and subscriptions will, in future, be received by my successor, Mr. E. M. Duncan, 114 Wall St. J. Davenport.

Apr. 2, 1850.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts:

St Pauls College, thro' the Rev J G Barton, Rector, Ep'y offgs, 25; Good Friday offgs of St Marks, Williamsburgh, N Y, Rev S W Haskins, Rector, 15 75; ch of Nativity, N Y, Rev C Clapp, Rector, 3.

JAMES LLOYD BRECK,

Apr. 8, 1850. For the Nashotah Mission.

Advertisements.

MERCY TO BABES: A Plea for the Christian Baptism of Infants; addressed to those who Deny the Validity of that Practice, upon the grounds of the doctrine of baptism, and the eternal sense of Holy Writ, and of the domestic, social, and religious nature of man. By the Rev. Wm. Adams, S. T. P., Presbyter of the P. E. Church in the Diocese of Wisconsin. 12mo. 63 cts.

The title of the work will give the reader a clue to the character of the book; and it only remains to say, that it is a work of rare originality and power—an argument of no ordinary cogency, well conceived, and, in the main, well put, for the right of infants to the seal of blessing in the sacrament of baptism. He eschews controversy, and undertakes to lay down his doctrine, and prove it, on its own merits, from the Bible only. He does it, and does it well. It is most clearly written under a sense of want.

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REV. E. HUNTINGTON'S English and Classical School, Bridgeport, Conn., Beaver street, two doors west of Broad street. Several pupils can be accomodated with board in the family of the principal. Terms reasonable. References, Faculty of Yale and Trinity Colleges, Conn., Rev. Drs. Taylor and Wainwright, D. Appleton & Co, Stanford & Swords, H. Southmayd & Son, N. Y., His Excellency, Gov. McDonald, Ga., Hon. L. P. Williamson, Tenn., L. Duncan, Esq., New Orleans.
April 13—3t$

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April 13—3t

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NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely:) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
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" *Gowns,*
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" *Cassocks,*
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The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 6, 1850—tf

JOHNSON ESTATE, BROOKLYN.—The attention of the business readers of the Churchman is directed to the sale of valuable and productive property, houses and lots in the city of Brooklyn, on Tuesday, the 23d of April, on the estate of the heirs of John B. Johnson, by James Cole, at the Merchants Exchange, Wall st., New York. It is the largest and most important sale of Brooklyn property, for the season. It is very central, and much of it in choice locations. To those who are able to hold it, it will liberally repay present and permanent investment.
April 6, 1850. 3t $

SELLING OFF STOCK AND RETIRING from Bookselling.— The Subscriber being deprived of his store in the Tract Society building, 146 Nassau-st., is determined to quit business. He, therefore, in order to close his concern, offers his Valuable Stock of Books to persons in want of them, at prices that will be sure to command their attention. Most literary men, amateurs, scholars, professional men artists, and in short every one who either reads or buys books, knows how recherche, valuable and extensive that stock is.—It is unnecessary for him, therefore, to say more than that it contains the most valuable treatises on every branch of knowledge, in all languages, for sale in this country. The whole will now be disposed of at lower prices than ever before, as he must close his business in a very few months.

Let every one, therefore, who wants books of any kind call, and he will purchase them at prices by which he will save one half his money. This is an inducement the subscriber thinks will not be disregarded, and no person shall leave his store dissatisfied or disappointed, at least so far as price is concerned.
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TEACHER.—A gentleman of 12 years experience as a Teacher; a graduate of Trinity College, Dublin, and who has been teaching in a school of high standing in this Country for two and a half years, desires to procure a situation as Classical or Mathematical Instructor in a school; or to take charge of a school. He is a communicant of the Protestant Episcopal Church. Best of references given. Address G. B. G. Churchman Office.
April 6, 1850. 2t

WANTED—In the country, by the Widow of an Episcopal Minister, late from Europe, a situation as companion to a lady, either as reader, writer, or to make herself generally useful in the family. Salary is not so much the object as the comforts of a quiet home, the advertiser having a small income. M. H. M.

Any commands addressed to the office of the *Churchman* shall be duly attended to. The most satisfactory references can be given, if required.
April 6. tf

Poetry.

For the Churchman.

Evening Confirmation.

WRITTEN FOR A GIRL AT SERVICE:

"Unto the goodly there ariseth up light in the darkness." *Psalms, cxii*, 4.

The evening shadows thick and fast
On all the city round were cast,
When kneeling in the holy place
I sought the strengthening of Thy grace—
His hands he placed upon my head,
And then the Bishop suppliant said:
"With heavenly grace, O Lord, defend
This child of Thine unto the end;
May she in holiness increase
Until she reach the land of peace!"
As Thou did'st hear his prayer, O Lord,
And blessings unto me afford—
In darkest hour of life or death
Confirm my hope—confirm my faith.

March 21st, 1850. H.

Selected Matter.

Visitation of Emigrants.

The Rev. T. C. Childs, in a letter dated St. Mary's, Devonport, 31st May, 1849, gave an account of the progress of his visitation of emigrants leaving the port of Plymouth. The following are extracts:—

"On Thursday, the 22nd March, I visited the 'Will Watch,' which was going to California. On going between decks I found a reckless set of young men on board, who were in the greatest state of confusion; the scene at first somewhat confounded me, and I thought it was almost hopeless to attempt doing any thing amongst such a set of people. I looked around me for a short time, hoping that an opportunity might occur, when I might be able to say a word, but it appeared to continue a complete Babel. However, I determined, if possible, to attempt something. One man called out, 'What have you got, a lot of tracts and books? Ah,' he said, 'we've got the 'Age of Reason' here.' I replied quietly, 'I trust you have reason, and I shall be glad to speak to you reasonably.' But the confusion appearing to increase, I returned to the upper deck, and went to some other part of the ship. Determining however, within myself, that I would not be baffled in my object, in dependence on the help of God, I once more went below, when after a short time I attempted to address them. Perceiving that they were quite novices as to arrangement for their comfort on board ship, I thought that it would be the better way, in order to gain a hearing, to touch on matters of a temporal character. I told them who I was, and that my experience would enable me to give them some ideas as to management of matters between decks, so as to increase their convenience and comfort.

"This produced for me the desired effect; but in the course of my address I was continually interrupted by persons who entertained infidel opinions. One said, 'Well, sir, you have been accustomed to address agricultural laborers going to Australia, but the fact is, we are not of that class. We are young gentlemen.' I replied, 'I know perfectly well whom I am addressing. You have not, I hope, heard any thing from me which is unpleasant to the feelings of a gentleman;' to which they all at once replied, 'Certainly not.'

"'Well,' said another, 'the fact is, sir, we are a set of young fellows who are going to California in search of a fortune.' I replied, 'I also am in search of a fortune. Mine is such as is far beyond all the gold of California. It is Eternal Life,—the Crown of Glory, which will never fade away.'

"After a short time, finding that they could not upset me, but that I took them on their own ground, they at last quietly listened to what I had to say; and I talked to them for a long time, but more especially on the real source and means of happiness, showing them that God alone could satisfy the thirst of the soul. They sat most patiently, and listened with great eagerness to all that I said to them, and fell in most readily with my suggestions. On finishing my address, they all expressed their assent to the truth of what I had spoken, and their heartfelt gratitude for the interest I had taken in their welfare. On leaving them they all came around me, and took me warmly with their hands, and hoped that we should remember each other.

"I know not how to express sufficiently my gratitude to God for all his mercies towards me. When I reflect on what He has brought me through, surely I have great reason to say, 'Bless the Lord, O my soul, and all that is within me bless his Holy Name! who redeemeth thy life from destruction,' &c.

"Visiting the ships in Plymouth Sound, which is an open sea, is very different from visiting ships in port or in the Thames. Sometimes the sea is very rough and dangerous. But God has graciously preserved my life in many a dangerous squall. My comfort amidst it all is to feel that it is his work, and that my life is in his hands. It is satisfactory to know also that the Government is satisfied with my work. I am rejoiced to find that an interest in the moral and spiritual welfare of our future colonists is increasing on all sides. It is pleasant to find this, because when I first began my work, but few sympathized with me in my efforts, and for a long time I had to go on with my labors without any one to cheer me.

"A great interest has been felt amongst the ladies of this country in the welfare of the female emigrants, who are exposed to great temptations, and frequently contract habits of a pernicious tendency during a long and monotonous voyage to Australia. Imagine what would be the result amongst your own female servants, were they packed in a small kitchen with about fifty or sixty others for four or five months, with little or nothing to do. I have formed a Society amongst the ladies for meeting some of these difficulties.

"A good library is indispensable on board ship. I met with a paragraph the other day in some publication on emigration, in which, speaking of books for the voyage, some expression to this effect is made use of by the writer:—'Let them come to me, and I will supply them with some books, which will keep them in a roar of laughter from one end of the voyage to the other.'—Let us, therefore, take this out of other hands, and prevent the minds of the people from being corrupted with publications which contain filthy and unhallowed jests. I should propose, therefore, that a library be formed containing a great number of memoirs, travels, voyages, histories, books containing practical information, lives of holy men, numbers of the 'Saturday Magazine,' would be most entertaining. About fifty volumes would be sufficient, so that there might be a volume for each mess (or perhaps forty.) These might be changed from mess to mess by the schoolmaster. They should be packed in a box with a list pasted to the inside of the cover. The books should be numbered. The books might be made returnable with the ship, when the box should be sent by the captain or chief officer, on their return to England, to Lincoln's Inn offices, when this box of books might serve another ship, or if thought desirable they might be distributed by the schoolmaster to the most deserving at the end of the voyage, or sent to form a small lending library in one of the colonial settlements. I shall be very glad to have a supply of educational books for the children; such as catechisms, 'Child's First Book,' 1st and 2nd parts, 'Watts's Hymns,' or 'Sunday School Hymns,' 'Bishop Blomfield's Family Prayers.' I make a selection of these to supply families where there are young children; by this means the parents have the materials for instruction should they settle in the colony far remote from any school. Such tracts as these would be useful: 'Advice to Young Women on going to Service,' 'The Bishop of London's Private Devotions,' and a large quantity of small-sized Prayer Books.

"You are aware, I suppose, that each vessel takes on an average about 250 souls. The poor people are most grateful for their books. You have heard, doubtless of the fund which the Society for the Propagation of the Gospel has opened, and their plans for the benefit of the emigrants."

In another letter he said, with a view of giving some idea of his labors:—"On Sunday I went into the Sound, visited the 'William Jardine,' and had service with the people, and preached; from her I went to the 'Duke of Bronte,' where I did the same; then to the 'Stately,' and then to the 'Panama.' On board of all these I had full service with the people, and preached to them; after which I returned home about eleven o'clock at night.

"On Monday morning, after arranging my parochial matters on shore, I went into the Sound, and visited the passengers on board the 'Duke of Bronte,' and supplied them with books. From her I went to the 'Elgin,' where I arranged the Irish Orphan girls, established the authority of the matrons over them, and addressed them. I then went on board the 'William Jardine,' and afterwards returned to my Evening service and parochial duties."

Mr. Child also gave an account of his visit to the Female Convict Ship, when he addressed the women, "who were most intent, and bathed in tears."

The Secretaries reported that the Standing Committee had directed a further supply of Books to be forwarded to Mr. Childs, for the purposes stated in his letter; and that measures are in progress for the spiritual provision of emigrants quitting the port of Liverpool.—*June Rep. S. P. C. K.*—1849.

From the Colonial Church Chronicle.

Hints on Church Colonization,

BY JAS. CECIL WYNTER, M.A., RECTOR OF GATTON: LONDON, JOHN W. PARKER, 1850.

It is a curious and interesting study, to watch the varying *phases* of public opinion in this country. At one time, organic changes in the constitution; at another, revised tariffs and free trade; at another, church questions have the ascendancy, and completely occupy the mind of the nation. We believe we may designate the present period as one in which the *Colonial phase* appears, and it has not come a moment too soon. The wants of England and the demands of the colonies alike force it upon our attention; and had it been much longer delayed, we should, in all probability, have found ourselves stripped of our dependencies, by an almost unanimous determination on their part, to get rid of the dominion of the mother country, which refused to acknowledge in her children, the rights of which they claimed the indefeasible inheritance.

The apathy which so long prevailed upon this subject, exists no longer. The attitude assumed by the colonists of the Cape, on the convict question, seems to have acted like an electric shock upon the Government; and the bill which has just been brought forward in Parliament by Lord John Russell, for the better government of the Australian Colonies, proves that he is about practically to apply the noble principle which he announced in his speech—that as a general rule, we could not do better than adopt the policy which had guided our ancesters, who thought that wherever Englishmen went they should enjoy English freedom and English institutions.

We look upon Colonization as the appointed mode, under God's providence, of saving this country from the disastrous evils which arise from a population which increases beyond the means of employment or subsistence; and in proportion as our colonies are well governed, will colonization be an effectual remedy. For in that case, the attraction to the antipodes will be sufficient to cause an amount of emigration which will be sensibly felt in the relief afforded at home. Men of small capital, younger sons, respectable farmers, clever artisans, will gladly transfer themselves to a country, where the only want felt is that of sufficient labour, and where they can bring up their families in comfort and abundance.

Surely at this crisis, and at such an epoch, the Church of England has a duty to perform. She cannot and ought not to regard with indifference, the spread of the Anglo-Saxon race over the earth, not caring what becomes of her children, when they go forth to found future kingdoms; and whatever may have been her conduct in past times, she seems now to have awakened to a sense of her responsibility. The association for founding the settlement of Canterbury in New Zealand, is a cheering proof that churchmen are bestirring themselves in the great work of Colonization; and the pamphlet which stands at the head of this notice, is a remarkably well written and vigorous appeal by a clergyman, in which the duty of the Church in this matter, is pointed out with an earnestness, which can spring only from a deep conviction of the importance of the subject. Mr. Wynter evidently regards the present opportunity as one of no ordinary character, and he asks:

"Is the Church to stand aloof, a cold, dignified, unimpassioned spectatrix of the solution of this great knot and juncture of England's destinies? with epicurean indifference, to gaze unmoved at the spasmodic writhings of her self-expatiated children:—

'Passim que videre
Errare atque viam palantes quaerere vitae?

Or shall she assume, not only a noble part, but the very function imposed upon her by the Divine Founder, and assimilating her life with their life, her interests with their interests, share while she heartens them under difficulties, and temper the violence of the struggle which she may not be able altogether to turn aside?"

His "Hints" are well worthy the consideration of all who wish to see the Church of England assume her proper place in the van, when good and great works are to be done. She has much to answer for in bygone neglect; and there is melancholy truth in the following charges brought against her by Mr. Wynter, with respect to which, we will only say:—

"Pudet haec opprobria nobis
Et dici potuisse, et non potuisse refelli."

"All, and more than all, the unkindness which the proverb, has attached to a cruel step-mother, marks with a terrible emphasis the conduct of the Church of England to her American daughter, whom she sent forth into that great western wilderness, untutored, undisciplined, mutilated, and crippled; not only not armed, but stripped of the armour wherewith her master had originally girded her. The folly and wickedness of this proceeding can be compared only to the madness of that chieftain who, having manacled his choicest troops, sends them into the hottest fight to cope with a well-trained, fierce, and powerful foe. This is not unmeaning declamation; it is truth not to be explained away. Our dishonour is inscribed not only in the page of secular history; I fear it is also indelibly written in that book of remembrances which is in the hands of the Great Lord of the Church. Let those who question the accuracy of these assertions, take up Grahame's 'History of the United States,' Bishop Wilberforce's 'History of the American Church,' Mr. Hawkins' 'Historical Notices of the Missions of the Church of England,' and decide for themselves whether they are wanton calumnies, or whether they are not, as I call them, dreadful realities."

And again:—

"From 1707, to 1836 (the date of Dr. Broughton's consecration as Bishop of Sydney), she treated the Australian, just as from 1606 to 1776, she had treated her northern colonies. The old, rotten, good-for-nothing fallacy of attempting to plant episcopacy without a bishop, was again put into active operation. She gave them a make-shift church, or left them without a church at all; then, subsequently, she became a follower, not a leader; she did not go forward to organize a Church, but lagged behind until the Church was imperfectly organized. The very fact of this imperfect organization, made the Australian Church an *inferior* Church. She lost the first place in the affections of the people, because she was not the first to sympathize with their early trials; she lost the first place in their affections, because she did not commission the best among her priesthood to nurture the sons and daughters of the Colonists; and they, in turn, have not identified themselves with her teaching, because she did not in the outset identify herself with their welfare. At length, by this short-sighted policy, the hearts of the people were alienated from her primitive organization, and she became, I repeat, an *inferior* Church. Her opponents were wiser. The Romanists saw her error and shunned it; they have always acted upon a true principle of Church Colonization. They *planted* their Church, and planted it entire. As soon as the Spaniards had begun to occupy the territories opened to them by the discoveries of Columbus and his followers, they erected bishoprics in the new colonies. The English Romanists adopted the same policy for Australia. The ecclesiastical policy of the Presbyterians, Baptists, Independents, soon put together, gave them also an advantage over our scattered missionaries. The Wesleyans sent out tried ministers, a well-taught, well-disciplined band, to plant the virgin soil; and now the Church of England —not too late I trust—is just beginning to propagate itself; to *graft* itself upon some unreclaimed stock; or as opportunity offers, to insert an offshoot into some interstice hitherto unobserved, in ground already overgrown and occupied. Others march onward, while she labours to regain lost way."

The importance of impressing a religious character upon the first foundation of a settlement, can hardly be exaggerated. The *momentum* originally given, will be continued, and the bias of the colony will be in the direction of the first impulse. This is insisted upon by Mr. Wynter, and we think he has both reason and experience on his side. Will the Church then, dare to incur the guilt of allowing Romanism or Dissent to possess themselves of our infant settlements, because she is careless and indifferent about their spiritual wants. If so, she is not the Church of the Apostles in practice, however proudly she may claim a lineal descent from them. Mr. Wynter says:

"Churchmen certainly will not quarrel with this position, viz.: that our past system has no sanction from antiquity. The Apostles did not plant churches by driblets, fragments, instalments; not bit by bit, not by sending out here and there a separate disjointed limb; not the limbs first and the head afterwards, but by gathering together the separate members into one body, under one common visible head; just as the loadstone attracts scattered atoms to a common centre of unity. They planted the Church entire; they did not plant episcopacy without a Bishop."

He asserts the right of our colonies to self-government; and as a corollary to the proposition—the right of the Colonial Church to self-government also. "It should elect its own Bishops; draw up its own canons of practice and discipline; in a word, regulate its own internal economy in the colonies, where its work is to be carried on and perfected, otherwise it cannot colonize itself."

We agree with Mr. Wynter, that "the proposed settlement of Canterbury in New Zealand, offers a starting point for the immediate activity of the revived spirit of true colonization." He is, we believe, one of the warm supporters of the scheme, the object of which is to found a Church of England Colony in that "Britain of the South." What a thought it is, that in a country where, within a few years, the wildest of savages are said to have devoured human flesh, a settlement of such a kind has been projected, and that churches and schools, and parsonages will soon rear their heads in the broad plains of the middle island, and attest, amidst smiling homesteads, the glorious triumphs of Christian colonization! We are not quite so enthusiastic as Mr. Wynter, who asks:

"Why should we not erect there a Cathedral, which may be a glorious rival of Westminster or of York? Why not send out a Bishop endowed with the learning of Pearson or of Bull—with the piety of the sainted Wilson—with the gentleness of the accomplished Heber? Why not found an University which may be no mean rival of the scholastic honours of Eton and of Oxford?"

But, at all events, we see no reason why we should "not raise up a society there, the tone of which need not fear comparison with the piety, honour, purity of an English fireside, though some few outward ornaments for a time may be absent;" and to those who feel an interest in the question, how such results are to be obtained, we commend the perusal of Mr. Wynter's "Hints."

Advertisements.

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms may be had on application to the Rector at Orange, or at the Book Stores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams, R. L. Patteson, Esq., and Dr. D. Babbit, Orange; the Rev Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs., Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Wilks, and A. T. Anderson, Esqrs.

S. S. STOCKING, A. M., Rector.
m 16, 1850, 2 m.

EPISCOPAL ACADEMY OF CONN.

THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,

S. B. PADDOCK.

Cheshire, Conn. March, 1850.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offr for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of meal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal, No. 54 West Twenty-first Street, New York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
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WANTED.—A Lady, as governess in a Gentleman's family in Virginia, competent to teach all the branches in English, and also able to give instruction in French and on the Piano. There are five Children in the family.

Apply to Bishop Onderdonk, 106 Franklin street.
March 30, 1850. 2t

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THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
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" " " No. 3	"	1 75
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The History of our blessed Lord, in Easy Verse	"	6 00
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" " " 2, New "	"	20 00
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" " " 2, "	"	6 00
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Questions on the Acts, 1,	"	6 00
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Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

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Scripture Reading Lessons for Young Children, Part 1, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 per hundred.

A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

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Simple Stories	"	12 "
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Charles Burton. A Tale	"	23 "
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Scripture reading lessons for young Children, 3 partsin one vol	"	25 "

BEAUTIFUL BOOKS FOR GIFTS.

THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

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Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

THE EVERGREEN, A Monthly Church Offering. In entering upon the seventh year of this magazine, the proprietor would respectfully call to it the attention of members of the episcopal church. Its design is to furnish to the Christian family a source of instruction, amusement, and profit; to adapt its pages to the wants and comprehension both of parents and children, so that it may be a welcome visiter to all. Such a magazine, conducted upon true Christian principles, and inculcating no lessons which are not in accordance with the teachings of the church, is a *desideratum* in the literature of the day. This, our periodical is intended to meet; and we ask the aid and co-operation of those who have at heart the spread and maintenance of correct religious principles.

The Evergreen is published montly, each number contains 32 pages of reading matter, and is illustrated by a splendid steel engraving. The terms are $2 a year, in advance, and as we put our magazine at so low a price to bring it within the reach of *all*, we must ask our subscribers to be punctual in their remittances. Money may be sent to us, by mail, at *our risk*, and a receipt will be returned in the following number of our journal.

Any clergyman, or other person, who will obtain *four* subscribers, and remit the amount of their subscriptions, will be entitled to a fifth copy *gratis*, or to one of the back volumes of the Evergreen handsomely bound—and which sells at $2 50.

We take the following notice from the Churchman of Dec. 22, 1849.

"We have been presented with the bound volume of the Evergreen for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles; the book notices are judicious and discriminating; and it is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend."

N.B. Subscribers in New York, Brooklyn, Williamsburgh, Jersey City, and Newark, will have the magazine delivered at their residences.

Back volumes, containing portaits of many of our Bishops, and views of most of the churches in the city, may be had in sets, or single volumes.

W. H. ONDERDONK, Proprietor,
Jan 26—tf 161 Fulton street.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y. m26tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
NEWARK, N. J.—On the First Day of January, 1850.
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" during the year 1849,	1509		
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,	$673,360 52		
Deduct for losses then unpaid,	29,500		
			$643,860 52
Nett premiums received during the year 1849,	$454,406 26		
Interest " " " "	43,611 95		
Total receipts in 1849,	$498,018 21		
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

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† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

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Jan. 29, '49,—tf William Barton.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1869, $872.000, securely invested in Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

The fund is rapidly increasing by a widely-extended and prosperous business.

The Company declared a divident of profits of fifty-tw per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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August 18—tf

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FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CHURCH ORGAN Manufactory, 548 Pearl St., near the City Hospital, Broadway, New York.

Mr. Jardine respectfully solicits orders, which will be most faithfully executed, and upon reasonable terms.

Church, Parlor, and Church Barrel, and Finger Organs, on hand, and made to order, by

.Dec. 8, 1849. GEORGE JARDINE.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23 tf

THE CHURCHMAN is published every Saturday, at No. 19 John St. Terms, $3 per annum, payable in advance. Sept. 8

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance	$3.
" " 2d & 3d volumes, in advance	$5.
" " 1st, 2d, & 3d volumes	$8.
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication	$2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m 137 Broadway, New York.

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *fac-simile* of the Edinburgh edition.

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For any one of the four Reviews,	$3,00	per annum!
For any two, do.	5,00	"
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For Blackwood's Magazine,	3,00	"
For Blackwood and three Reviews,	9,00	"
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*** Remittances and communications should be always addressed, post-paid, or franked, to the Publishers.

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THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon, A. H. Pomroy,
William D. Eaton, Henry Keney,
Chester Adams, M. A. Tuttle,
George D. Jewett, Elisha Colt,
Charles Boswell, A. W. Butler,
Henry Perkins, A. E. Burr,
William Mather, Newton Case,
George H. Olmsted, William N. Matson.
William T. Hooker,

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st. (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.